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## MEMOIR OF THE REV. ASA BURTON, D. D., THETFORD, VT.

[By the Rev. Thomas Adams, Waterville, Me.]

ASA BURTON, son of Jacob and Rachel Burton, was born at Stonington, Ct., August 25, 1752.\* When he was about a year old, his parents removed to the north parish in Preston, where most of his childhood was spent under the ministry of the Rev. Levi Hart, D. D. When two or three years old, he was very sick with the croup, and given over by the physician. Just at that crisis, a "straggling woman," an entire stranger, came in, and prescribed a remedy. As the case seemed desperate, it was applied, and was apparently the means of saving his life. At about nine years of age, his life was again preserved in a manner equally providential. His mother professed religion in early life, and was "esteemed a pious woman." His father did not unite with the church till a few years before his death. They had thirteen children, of whom Asa was the sixth.

When he was in his fourteenth year, his father removed to Norwich, Vt., where he had purchased a large tract of land, including the "plain." There were then but two families in town. From that time till he was twenty years of age, his work was "to fell trees, chop them into logs, and then by hand roll them with levers into heaps to burn them, and carry great logs, and make them into log-fence, as they had no oxen for two or three years." The severity of his toils injured his constitution, and produced a weakness in his breast, so that at twenty he was scarcely able to labor.

A little previous to this, the foundation of Dartmouth College was laid by the Rev. Dr. Eleazar Wheelock. Young Burton was one, with a number of others, who "struck the first blow" where the college now stands. As there were no suitable accommodations in Hanover, the trustees met at his father's house in Norwich, for two or three years. This circumstance brought him under the influence of literary society, and wakened within him desires for a liberal education. But it was while listening to the conversation of the Rev. Isaac Smith of Gilmanton, N. H., who, on a certain occasion, took lodgings at his father's house, that he formed the determination, if possible, to get an education. "His father was against it, and *his mother was for it.*" The consent of the father was at length obtained, and

\* The materials of the following sketch have been obtained from a brief autobiography and other papers left in manuscript, by the subject of it, and from correspondence with his pupils and other intimate acquaintance. Whatever is quoted without reference, is from his manuscript papers. He kept no diary.

two months after he was twenty years old, he commenced the study of the Latin grammar, having previously learned nothing but reading and writing, and the first rules in arithmetic. On the day he was twenty-one, he was admitted a member of Dartmouth College. Among his associates while fitting for college, was JOEL BARLOW, who was then "under serious impressions."

At the very commencement of his collegiate life, he experienced a sad and painful interruption to his studies. "A malignant putrid fever" entered his father's family, and in the compass of a few weeks, his mother, a brother and two sisters fell victims to it. Himself was attacked in November, and did not recover sufficiently to resume his studies till the 11th of January. Meanwhile such heavy and embarrassing expenses had been incurred during that season of sickness, and the brother, on whose assistance his father chiefly relied, being removed by death, he was informed that the only way they could live was for him to leave college, and remain at home. He consented, and his father "went to the college to see the president, and obtain a dismission for him. He was gone the whole day, and returned at night, and informed his son that the president had persuaded him to let him continue his studies. He might therefore proceed."

He was much embarrassed by his straitened circumstances, and was obliged to study the most rigid economy, much of the time carrying his food from home, and cooking it in his own room. "As I knew not," he says, "what branches of arts or sciences were most useful, and at the same time had a thirst for the improvement of the mind, I was very studious, and studied every classic put into my hand so hard as to injure my health. I pursued my studies with greediness through a collegiate course. I was always inclined to go, as we say, to the bottom of every thing. Though I then knew not what was meant by *first principles* in a science, yet I now see that then it was my desire to trace every thing back to first principles." One who knew him well from 1775 till the close of his life, remarks,\* "While at college he was considered one of the best scholars of his class. In moral, natural and metaphysical philosophy he was superior to any of his classmates, and he exceeded any one of them in composition." He graduated in 1777. It was in troublous times. He took his turn in keeping guard at night, expecting an attack from the Indians and tories from Canada. On account of existing troubles, degrees were conferred on the graduating class earlier than the usual time, without any public exhibition.

**HIS CONVERSION.**—He seems to have been the subject of serious impressions from early life; but it was not till he was about twenty years old that his attention was thoroughly awakened to the subject. The conversation of the Rev. Mr. Smith before alluded to, had a salutary influence in a religious as well as literary point of view. "I thought," he says, "if I could obtain a college education, become a good man and a minister of the gospel, I should reach the highest summit of all my desires. These impressions never left me. While I was fitting for college, for the term of nine months, my mind was more or less exercised and impressed. My heart appeared to me very wicked and hard, and stupid beyond description. It seemed to me that I had no feeling, and justly deserved eternal death. At that time I had never been acquainted with any persons under serious impressions of mind. I was very ignorant, and knew but little about either doctrinal or experimental religion. While I was thus troubled, and seeking,

\* Hon. J. P. Buckingham.

as I thought, an interest in Christ, at particular times I enjoyed much inward pleasure.

"At times, very suddenly, every thing around me shone with peculiar brightness and serene glory. It seemed to penetrate through my soul, and fill that with light. Then my mind felt serene and calm as the morning, without any agitation or distress. My heart seemed to melt within me, and tears would flow plentifully but silently down my cheeks. I experienced inward sweetness and joy too great for utterance. Yet I manifested nothing externally, which any one noticed; and as I related my feelings to no person, no one knew that I had such discoveries and feelings. Every thing I saw was glorious; I rejoiced that I was in the hand of God, and at his disposal, and the sweetness of my inward feelings was so great, that I could not conceive of any greater happiness.

"I had, through the summer I was fitting for college, several such turns. They continued with me but a few minutes at a time, and were commonly succeeded by darkness and uneasiness of mind. I knew not what to make of them, kept all such feelings to myself, and for the most part considered them as transient, delusive fits, and not to be relied on. They gave me no encouragement to hope I had experienced any thing saving. I therefore lived without any hope for myself through the season, till I was taken sick in November after entering college. During the time of distressing sickness in my father's family, and during my own sickness, I had no hope, and was constantly exercised with a sense of my own sinfulness and fears of death.

"When I began to recover from my sickness and gain strength, I thought I was very stupid and dead; yet I felt no great concern for my soul, but had an ardent desire that others should attend to religion. I talked to persons with much earnestness concerning the importance of religion. Though I then thought I was stupid myself, and had no engagedness in religion, yet afterwards, when I reflected back on myself at that time, it appeared to me that I had much feeling and engagedness in religion. At that time it appeared improper for me, being only a youth, to say much on religious subjects; and I wished I was a minister; for then, I said, I might converse, warn and exhort others as much as I wished, for it would be my work and duty, and no one could be offended with me for it. I was therefore wishing to be a minister, that I might devote myself wholly to religion, and the work of pressing its importance on the minds of others."

It was while in this state of feeling that he was very faithful in conversing with the young lady whom he afterwards married, and was apparently the instrument of her conversion. He proceeds:

"In this state of mind I continued from the time I began to recover from my sickness, till I joined my class at college, on the 11th of Jan., 1774. Through the winter I was, as it now appears to me, engaged in religion. I took much satisfaction in religious duties and devotional exercises; at the same time had little conversation, except with Mrs. Coe and president Wheelock, whom I frequently visited, for I considered him as a father to me; and as I had no hope, I expected he might give me those instructions which would at last prove saving to my soul. Early in the spring I made him a visit, and in the course of our conversation he observed that some persons might be Christians and yet not know it. Those words struck me with some force; for I had always thought a person could not experience a change of heart and not know it.

"When I returned to my room, and was reflecting on that observation

of the president, I said, Is it possible that I may be a Christian, and yet not have known it? If what the president observed is true, this *may* be the case with me. I then began to examine myself, and compare my experiences with the word of God, and what others had experienced; and this course of examination terminated in a hope. And from that time to the present day, I have entertained a hope that I am a child of God; whether well founded or not, has always been a matter of doubt with me."

There were three revivals of religion among the students while he was a member of college, and more than half their number were hopefully pious.

**HIS LICENSURE AND SETTLEMENT IN THE MINISTRY.**—After receiving his degree, Mr. Burton continued at college, with his classmate, Daniel Foster, and read authors in divinity. They received no instruction, except as to the authors they should read. Their attention was chiefly directed to Witsius' Economy of the Covenants, and Ridgley's Body of Divinity. The account he gives of his licensure, will amuse in this day of thorough theological training. "In August or September, 1777, the Grafton presbytery convened at the house of president Wheelock, and sent for me and Foster to come where they were sitting. We went. They asked us several questions in divinity, to give us directions how to proceed in our studies, as they said, and dismissed us. We returned to our room, but were soon re-called, when we were each of us, to our great surprise, presented with a license to preach the gospel." He preached his first sermon in Norwich, on *justification by faith*. Sensible that he was poorly furnished for his great work, he put himself under the direction of the Rev. Dr. Hart of Preston, Ct., where he spent about three months, reading books on divinity, writing on theological subjects, and preaching occasionally in the neighboring towns. "Here he laid the foundation for other improvements." Attending a ministers' meeting, he was called upon to read a sermon before them. Their criticisms made it in his view a miserable performance. "It was," he remarks, "the best I had, and this now appeared to me unfit to deliver in public, and I did not feel as though I could compose a better one. I felt, therefore, wholly discouraged, and determined to relinquish the study of divinity, and return again to labor for a living." A little encouragement from Dr. Hart, led him to change his determination.

In January, 1778, he was invited to Topsfield, Ms., where he spent four or five months, and would probably have received an invitation to settle with them, had he not told them he should not accept it. He then preached several Sabbaths at Windsor, Vt. A violent cold had fastened on his lungs, and he was obliged to return to his father's house. He "applied to physicians for help, but obtained none, and was fast hastening into a fixed consumption," when "by the blessing of God attending the use of a syrup of elecampane root," he was restored to health. He next preached at Royalton, Vt., where he was invited to settle, but declined.

While making preparation for a journey to Connecticut, Mr. Burton was invited to spend a Sabbath or two at Thetford, the result of which was, a unanimous invitation from both the church and society, to become their pastor. The following statement of his "first impressions," which he has left on record, will show that the proposed field of his labors was not particularly inviting. He had seen a few of the inhabitants of Thetford, and he says, "They appeared to me to be very litigious, quarrelsome, intemperate, immoral, clownish and vulgar; and in view of towns around, they stood lowest in public estimation. I felt as though I could not live among

a people so degraded. But I was told the more degraded and immoral they were, the more room there was to do good ; and if I pitched where Satan's camp was, there would be an opportunity for the display of courage, and to raise a degraded people to respectability." When he gave his answer, he preached from Acts xx. 21, 22, from which he advanced the following doctrine, under the influence of which he evidently acted through the whole course of his life. "All true Christians ought to resolve with themselves to follow the path of duty wherever it leads them, let the obstacles in the way be ever so many or ever so great." He accepted their invitation, and was ordained Jan. 19, 1779.

**HIS LABORS AND THEIR RESULTS.**—Seldom has a man been introduced to a more unpromising field of labor, than was Mr. Burton. The town was new, containing but fifty-seven families. They had had a minister by the name of Sumner, who remained with them but a short time. When the revolution commenced, he proved a tory, and absconded. The church contained but sixteen members, and only three or four of these, in the view of Mr. Burton, gave evidence of piety. He felt that God had sent him there to *do a great work*, and he set himself about it in earnest. He spoke his mind plainly, not only on the truths of the Bible, but on every evil practice which he found prevailing among them. Finding the youth much devoted to vain amusements, he attempted to turn their attention to things of greater moment, by appointing conferences for their benefit, in which questions were proposed, and texts of Scripture given them to explain. "I persuaded them not to unite with the young people in Lyme, in their frolics, as they had done. This excited the rage of the youth in Lyme, and they rose in a body, and sent a committee to dispute and battle me. Thus I had to fight Satan and his host on every side." He did not have to wait long for the fulfilment of the promise ; and though he went forth weeping, bearing the precious seed, he soon returned rejoicing, bringing his sheaves with him. "In about two years, God poured out his Spirit on every family in town. About thirty were added to the church." The fallow ground was thus broken up, and he was no longer doomed to the discouraging task of sowing his seed among thorns. His preaching had more effect, the external character of society was changed, and the town rapidly increased in numbers, wealth, intelligence and respectability.\*

His labors were very arduous. No meeting-house had been built, and meetings were held in private houses in winter, and in barns in summer. In addition to his other labors, he taught a singing-school, gratuitously, for two winters, that he might improve a part of the services of the sanctuary, in which he greatly delighted. As the country around was destitute of a settled ministry, he had frequent calls for ministerial labor beyond the bounds of his own charge. "At a time when there was a general attention to religion on Otter Creek, and towns in that region, about the year 1783, I was sent as a missionary to those parts, where I spent two months in preaching in log-houses, or barns, or in the open air, during which period, I preached as many as two sermons every day for two months. These labors nearly destroyed my constitution ; I went so far beyond my strength as to faint, and was considered by spectators as dying, but God supported me."

Two or three years after the first revival, another season of refreshing

\* As evidence of the worth of a settled ministry, he states, that the value of real estate in Thetford increased threefold, within one year from his ordination.

was enjoyed, and the church was increased ; but nothing of special interest occurred for several succeeding years.

His attention was much drawn to the youthful portion of his charge, and about the year 1794, he commenced a series of lectures for their benefit. "Never," he remarks, "did I study harder, or exert myself more to persuade them to be wise for themselves, and blessings in the world ; and never was I more disappointed and discouraged. For though the young people generally attended the lectures, yet they grew in hardness and sin ; and instead of profiting by my labors, they made sport of them. They served as matter of merriment to them whenever they conversed together." Two or three years of darkness and discouragement succeeded. But God did not fail to sustain his faithful servant, but spoke to the youth by his providence, in a tone that could not so easily be made a matter of merriment. "One of the most respectable young men in town, and a leader of our music on the Sabbath, and highly esteemed by his companions in age, was at meeting on the Sabbath well, next day was taken unwell, and next Sabbath was a corpse in the meeting-house. I read the first psalm in the morning, supposing the young people would be as unfeeling as ever at funerals. But when they rose to sing, tears began to flow from one and another ; one sat down, then another and another, until scarcely a number remained sufficient to finish the psalm. It was a solemn day."

Here was the commencement of one of the most remarkable revivals to be found in the annals of the church. "It was small in its beginning, increased gradually, and spread until every part of the town was watered more or less. It was increasing three or four years before it reached its full height, and in that state it continued for some time, and it as gradually declined. For at least eight or nine years, religion was the great subject of attention, and never before or since has this people experienced such a blessed day." As he speaks of this as the most genuine work of grace he had ever known, it may be useful to enumerate the marks by which, in his view, it was distinguished. "1. It was more gradual in its increase. 2. It was unattended with any imaginary impressions or flights. 3. The convictions of all were solid and powerful. 4. When persons gave evidence of a change of heart, and manifested deep repentance and humility, yet the sense they had of the sinfulness and deceitfulness of the heart was so great, but very few embraced any hope for themselves, some for days, and some for months, after they gave their Christian friends clear evidence of a change of heart. 5. The decline of the work was as gradual as its increase and spread. Among the whole number added to the church during that period, only one person has since apostatized. The fruits of the work remained and continued ; and those converts have been the persons, who have given perseveringly evidence of grace, and the persons on whom I have chiefly relied for help and support from that day to this."

As might be expected, Dr. Burton\* was not permitted to pursue his labors unmolested by the great enemy of souls. Two protracted cases of discipline, growing out of political contentions, gave the church much trouble, and imposed great labor and anxiety upon its pastor. Among his

\* In 1804, the degree of Doctor in Divinity was conferred upon him by Middlebury College. President Atwater, in his letter communicating the fact, remarked, "While we consider that your character as a scholar and divine is so generally known that your praise is in all the churches, we need not be surprised that this event should have given general satisfaction both among the ministers and people who were present on the occasion." Dr. Burton was invited to succeed Dr. Atwater in the presidency, but he declined, assigning as a reason, that duty called him to labor among his people and the neighboring churches.

papers is a written argument of great length, which he delivered before a council that sat upon one of these cases. Amid the violent disputes that prevailed during the war of 1812, great efforts were made by those to whom he was opposed in political sentiments, to effect his dismissal; but he was not one that was to be easily driven from the post which the providence of God had assigned him.

Aside from these difficulties, nothing of special interest marked his ministerial course till the year 1821. "In the fore part of the summer of that year, a number of the brethren agreed to meet on a certain day fixed, every week privately, for prayer for the outpouring of the Spirit. These meetings continued, and a spirit of prayer prevailed in them. They seemed to wrestle with God for his Holy Spirit." A general and powerful revival followed, and in the course of one year and a half, one hundred and fifty were added to the church. After he had arrived at the age of seventy-three, his increasing infirmities led him to desire the assistance of a colleague, and the Rev. Charles White was settled in that capacity. Mr. White was dismissed in 1831, and was succeeded in 1832, by the Rev. Elisha G. Babcock, formerly of Wiscasset, Me., who remains sole pastor.

In 1829, he delivered a half century sermon, in which he reviewed the history of the fifty years of his ministry. Four hundred and ninety members had been added to the church, and three hundred and twenty then remained members of it. And instead of the ignorant, degraded and vicious population he found there, he was now permitted to look around upon one of the most enlightened and respectable communities in the State.

It may be proper in this connection to speak of the character of his pastoral labors. Says one, who sat long under his ministry, "He was in the habit of having two or three conferences in a week; some for church members, others for the young people. For many years he would desire questions to be brought in to him, which he would answer and explain from Scripture. He was the most punctual man in meeting his appointments at the precise hour, that I was ever acquainted with. Neither distance, nor bad weather, nor bad travel would prevent him. Seasons of revival were managed with peculiar ability and ease. He would hold light up to the understanding, and never thought best to work on the passions, nor raise an excitement, only by pressing clear convictions of truth." His visits were strictly *pastoral* visits, religion being his constant theme, in all his intercourse with his people. His habits of punctuality enabled him to perform a great amount of labor. He met his appointments *at the moment*, and uniformly commenced the exercises at the time specified. Those who *needed* his assistance or instruction, could always secure his attention; but idle visitors were given to understand that *he* had no time to waste. He would sometimes rebuke with severity, but would accompany the rebuke with such plain and convincing reasoning, as would constrain the individual addressed to see its justness as well as feel its severity. He insisted much on strict discipline in the church, and was ever ready to bear his full share of responsibility. "I know," he says, "many think a minister in such cases should keep hid, and conceal his opinions. This is worldly and not gospel prudence. At no time does a church more need light than in such cases, especially if difficult. He is the head, the leader under Christ, and he ought to teach and lead them to a just result. A minister should be bold as a lion, wise as a serpent, meek as a dove, and fear no one, but go on before, and lead his flock in the road to heaven." So close were his appeals on the subject of discipline, that individuals have repeatedly come and acknowledged their delinquencies to him, of whom he never had any suspicion.

He was uncommonly successful in guarding his flock against sectarian influence. If any one appointed a meeting within his territorial limits, he always attended; and if "liberty" was given, he would improve it, and so faithfully expose whatever was unsound in the doctrines advanced, that the intruder was seldom disposed to repeat the experiment.

**HIS CHARACTER AS A THEOLOGIAN, PREACHER, METAPHYSICAL WRITER AND THEOLOGICAL INSTRUCTOR.**—These subjects are so blended in his case, that they cannot easily be separated. Allusion has already been made to his defective preparation for the ministry. "I have often wondered," he says, "how divines could give a license to us, or any persons to preach, who knew no more than we did." During his brief residence with Dr. Hart, he remarks, "I obtained more knowledge in divinity than ever before, and seemed to get more idea of the first principles of the science." After alluding to his settlement in the ministry, he proceeds: "Being now settled, I applied myself closely to my studies. It had for several months appeared to me that divinity, like other sciences, must have first principles, on which the whole system rested. What those first principles were, I did not know, and was very anxious to learn, for I felt that I had no foundation on which to build, until I had ascertained clearly the first principles of the science. I concluded the direct way to obtain a knowledge of first principles would be by reading such authors as made it their object to investigate the powers of the mind, with their operations. I studied with a view of becoming acquainted with the intellectual and active powers of the mind. I accordingly read every author who had made the mind the subject of his investigations, which was then in print. I read every English, Scottish, French and German author, and the more I read, the more my mind was confused. For I found authors had adopted different theories, and not one appeared to me, to have formed any consistent system. Being unable to form any consistent scheme by reading, I concluded to lay aside books, and ascertain, if possible, the truth by reasoning, writing, and a close application of mind." With such powers of mind as he possessed, and with such habits of close investigation, it hardly need be stated that he became a profound theologian. Carrying the same habit into his examination of the word of God, his *profiting appeared*, and he soon stood among the first divines of that day. He carried on an active correspondence with his most distinguished contemporaries, particularly Drs. Hart and Backus of Connecticut, which was occupied almost entirely with theological discussions. In 1795, he united with others in sustaining the Theological Magazine, published at New York, but as he used no signature, the writer has not the means of designating his articles. From the treasures that were accumulated in his own mind, he was accustomed to bring forth liberal supplies to the people of his charge. Probably no one can give a more accurate description of his mode of sermonizing, than he has drawn with his own pen. "For about fifteen years after my ordination, I never wrote more than what is called the skeleton of a sermon." His manuscripts during this period usually consist of from a quarter to a half sheet of common foolscap paper; but the divisions and subdivisions, with the numerous references to Scripture, show that his subjects were thoroughly investigated. He proceeds: "The several parts I used to fill up while delivering the discourse. In this way I was never confined to my notes, and in general never looked at them through a whole discourse. At the same time, I should advise all ministers to make it a practice to write their sermons in full, but carry only the skeleton of it into the sacred desk. For myself, I have ever found

writing the best method of study to furnish the mind with useful ideas, to render them clear and distinct, and fix them in the mind so deeply, that they are not easily forgotten. It is preferable to reading authors, in order to enlarge, strengthen and habituate the mind to a full and close investigation of a subject. What finally led me into the practice of writing all I meant to deliver, was this: We had a trying case of discipline in the church, concerning which the members were about equally divided. The party which differed in opinion from me, was resolved to effect my dismission, if they could not carry their point without. They expected to succeed before a council, by testifying that I preached such and such things, and of course could no longer be useful here; which I knew I never did preach. I therefore resolved to deliver nothing more than what I had written, so that before a council I could refer them to my sermons for evidence of what I had in fact delivered. My method in selecting subjects for the Sabbath has been to look around on my flock, to learn what subjects would be best adapted to their condition. When I have fixed on a subject, it has never been my study how I can entertain the audience with rhetorical ornaments; but how I could, in the most clear and convincing manner, give them a distinct view of the truths contained in the subject. Hence my attention has been fixed on the truths contained in the subject, and then, in the most natural order, describe, and illustrate, and fix them in the minds of the hearers. This is the only way to give an audience a just and extensive knowledge of all the doctrines and precepts of the gospel—and facts prove this method is most pleasing to God, and tends most to the salvation of souls. For the labors of those ministers have been the most successful, who have adopted and pursued this mode of preaching, as far as my knowledge extends." Says one of his most intelligent hearers, "His language was plain, not elegant, but partook of our ancient Saxon, rather than of our modern style, and was well adapted for a country parish. He was not an orator, but a plain, pathetic and powerful speaker. I think he gained the attention of his hearers better than most public speakers." Says another, "His sermons were full of ideas, and consistent and conclusive reasoning. His opposers were never able to withstand the force and power of his reasonings." He usually brought but one subject before his people on the Sabbath; stating and proving or illustrating his doctrine in the morning, and giving the improvement in the afternoon. He was accustomed to select his subject on Monday, and arrange his duties for the week—and so arrange them as that one duty should not interfere with another. A portion of each day, usually in the fore part of it, was devoted to his sermon. It was finished Saturday in the forenoon. His concerns were then arranged, so that the Sabbath might not find him burdened with worldly cares; and on Saturday evening he uniformly met as many of the church as could assemble, to pray for the presence of God on the Sabbath. His mind thus filled, and his heart warmed with his subject, depending at the same time on the aids and influences of the Holy Spirit, no wonder that he went to his people, in the *fullness of the blessing of the gospel of Christ.*

In 1824 he published his "Essays on some of the First Principles of Metaphysics, Ethics and Theology," in an octavo form of 400 pages. They were written about twenty years before their publication, during the long evenings of one winter, and were never transcribed, but published, with very trifling corrections, as originally written. In these essays are unfolded the principles of what is usually termed the *taste scheme*, of which

he was the principal advocate, in opposition to the *exercise scheme*, so ably advocated by the Rev. Dr. Emmons. It may be interesting to learn the process by which his mind was led to the adoption of this system. After laying aside books, as before mentioned, and endeavoring to ascertain the truth by his own original investigations, he says :

" This course I had not long pursued, before I was fully convinced that the moral world and the mind were governed by uniform and established laws. What led me to this conclusion was the analogy apparent in all the works of God. The natural world was governed by a few simple, established laws; and all the different ranks of living beings were formed according to one general plan. Analogy in the formation and government of every living creature was very apparent. And between animals and men there was an evident analogy. This led to the conclusion that the intellectual and moral world was governed by a few simple, established laws; and could these laws be ascertained, it appeared to me the powers and operations of spiritual beings were governed by the same laws, and a consistent system of all the phenomena in the intellectual and moral world might be formed; and then all operations, events and facts might be traced back to their first principles or regular laws, by which all effects were produced.

" Having come to this conclusion, I made it my study to ascertain these laws; and when ascertained, to compare every thing in the moral world with them, and also with the word of God and daily experience, and if the phenomena in the moral world harmonized with the first principles I had adopted, agreed with each other, the word of God and experience, I might then rest assured these first principles were the laws by which the moral world was governed.

" To ascertain these laws or first principles, employed my mind for several years.\* The advances I made were slow, but I thought, sure; till at last the scheme printed in my Essays contains the result of my studies."

According to his system, the mind has three distinct faculties:—the understanding, taste and will. The understanding includes memory, reason or judgment, conscience and imagination. He uses the word *perception* to signify all the operations of the understanding. It *perceives* objects, qualities, modes and relations. This is *simple apprehension*. A perception that is past may be revived. This is *memory*. It perceives the truth or falsehood of a proposition. This is *reason* or *judgment*; between which he supposes there is little or no difference. It perceives the right or wrong of conduct; and this, when exercised in reference to our own conduct, is *conscience*. *Imagination* is a "perception of objects combined in such a manner as to answer the design of the agent."

*Taste* is synonymous with *heart*, comprising the various appetites, is the spring of action, and the foundation of all vice and virtue.

The *will* is a simple faculty; being a "preparedness of the mind for voluntary exertions." It is not a moral faculty, its operations being wholly controlled by the taste or heart. In other words, *perceptions*, *affections* and *volitions*, constitute the whole intellectual and moral man.

Having thus given his views of the faculties of the mind and their operations, he proceeds to treat of moral agency, liberty, the nature of good and evil, the decrees and prescience of God, depravity, regeneration and other kindred topics; but of these Essays our limits do not admit even an analysis.

It comes not within our province to decide on the correctness of his

\* He remarked to one of his students, that he had spent at least three months' intense study on the words **FREE—MORAL—AGENT**.

views on any branch of his subject. In one respect, however, his work possesses peculiar merit. He does not, as writers on the mind have too generally done, lead us into a dark region and set us to grasping at shadowy forms, which recede at our approach; but he sets before us the *human mind*, we had almost said, in a *tangible* shape. We can examine it as a whole, and have distinct conceptions of its faculties and operations. Whether his views are correct or not, he tells us plainly *what they are*; and this is more than can be said of many who have written largely and learnedly on the philosophy of the mind.

The work had a slow sale, and the venerable author suffered a pecuniary loss in the publication. It was noticed in rather a sneering style by the North American Review. Dr. Burton expressed his conviction that the writer of the notice could never have read the work with any attention. This, indeed, is very evident, from the following exceedingly crude statement. "The common metaphysical topics are first discussed, such as the faculties of the mind, the understanding, perception, memory, judgment, conscience, will and moral agency." It is hoped attention may yet be recalled to a work which, for original thought and profound reasoning, has seldom been surpassed.

The following characteristic remarks from his manuscripts are given, as containing at least some truths, which are worth thinking of at the present day. "My mode of study has been to trace every sentiment back to its first principles. This is the only sure and safe way to proceed; and this requires far more patience and laborious investigation than men in general are willing to give. Hence the reason why we have so many superficial thinkers and professors, and why no greater advances are made in a knowledge of the arts and sciences. And all the new discoveries which have been made in the sciences, have been made by men who trace every thing back to first principles. And as there have been only a few men in any one century who have pursued this mode of study, hence the progress in knowledge has been very slow, and all new discoveries have been made by a few men. Now and then has arisen a Bacon, a Newton and a Locke; who, by investigating subjects in this manner, have reflected new light, and made advances in the field of knowledge. And we should now have many more men of real science, than we in fact have, if students would learn and make themselves masters of the discoveries which others have made for them. But this requires a more patient and painful application of the mind than they are willing to give. It is owing to this idleness of mind, this love of ease and aversion to close application, that so few metaphysical disquisitions are read. And such men, to keep themselves in countenance, while they really know so little, are always raising a cry against metaphysics, as though it were some formidable enemy; when it is a fact that advances in knowledge have always been made by such close and accurate investigations.

"Hence it has come to pass that the present generation are retrograding instead of progressing in scientifical knowledge. The world is filled with novels, poetry, plays and declamatory discourses; and a modern author can scarcely be found, who has given such close application as has been recommended. And if such authors may be found, students generally are too indolent to read them with such steady attention as is necessary to make themselves masters of the sentiments they have advanced. So such books remain in the stores of booksellers, and rotting on the shelves of the student. When the day will again come, such as the days of Newton and Locke, when students will study and read authors that will give them a

greater light into the sciences, and especially the science of the mind, God only knows. But till this is the case, we may depend darkness and not light will prevail, more and more, and trash be the chief food of the mind."

With respect to his essays, Dr. Burton remarked, near the close of life, "If my age and health would admit, I would revise the whole, omit many repetitions, enlarge further on the first principles, on which the whole system rests, and add sixty or seventy pages of new matter." He expressed the hope that some person would be raised up by Providence, who would "make the subjects embraced in these essays his careful study, and enter into the spirit of the subject, and enlarge upon it, and defend it, and prepare the way for it to be generally embraced as a system, which agrees with the word of God and experience of mankind, and also facts."

In 1786 he commenced taking students in divinity, from which time till 1816, when he declined taking any more, he had from two to four students constantly under his care. Besides the instruction conveyed by his daily intercourse, he was accustomed to spend about three hours at a time, twice in each week, lecturing to them on the various points of his system. It is not improbable that it will appear, at the great day, that here was his most important sphere of usefulness. Had he done nothing more than act as the instrument in introducing between four and five hundred members into the church of Christ, elevating the intellectual and moral character of the town, and imbuing its whole population with sound gospel instruction, we must have felt that he lived a life of uncommon usefulness. About sixty were prepared for the ministry, either wholly or in part, under his instruction. And when we look over a list of his students,\* we feel constrained to inquire, What theological seminary, however richly endowed, or ably sustained, has furnished a larger proportion of able and successful ministers of the New Testament; of those distinguished for their sound theological learning, and extensive usefulness and influence in the church? We have in this instance very conclusive evidence that a student's qualifications for the sacred office do not depend on the number of books to which he has access. The theological library of Dr. Burton, with the exception of a few commentaries, is now in the possession of the writer. One shelf, about six feet long, contains the whole.† He did not bury his students amid the productions of the dark ages, nor deluge them with periodicals; but he

\* The following are the names of his students in theology, so far as the writer has been able to obtain them:—Jacob Allen, William Andrews, William Burton, Evans Beardsley, Amos Bingham, Samuel Bascomb, Timothy Clark, Chauncey Cook, Joseph W. Curtis, James Davis, Stephen Fuller, Henry Fuller, Allen Greely, Thomas Hall, James Hobart, Jonathan Hovey, Otis Hutchins, Oliver Hurlburt, Nathaniel Kendrick, D. D., Asaph Morgan, Calvin Noble, Ammi Nichols, Theophilus Packard, D. D., Aaron Palmer, Jonathan Powers, Grant Powers, Asa Rand, William Riddel, Joshua T. Russell, Moses Sawyer, John Shaw, Caleb J. Tenney, D. D., Lothrop Thompson, David Thurston, Wales Tileston, Benjamin White, Chester Wright.

The following names have likewise been furnished, Christian-names not given:—Rev. Messrs. Allen, Bliss, Bush, Carpenter, Crowell, Poor, Danforth, Finney, Freeman, Gillet, Goodell, Judson, Jackson, Kimball, Leland, Niles, Parker, Rolf, Story, Waite, and Wellington. Probably some of the above pursued their studies with him only in part.

The following list of his publications, in addition to his Essays, has been furnished by Rev. Allen Greely of Turner, Me.; which, however, he thinks very incomplete:—Sermon before the Legislature of Vermont, 1786; Sermon at the ordination of Rev. Benjamin White, Wells, Me., June 26, 1811; Sermon at the ordination of Rev. Timothy Clark, Greenfield, N. H., Jan. 1, 1800; Sermon at the ordination of Rev. Thomas A. Merrill, Middlebury, Vt., Dec. 19, 1805; Sermon at the ordination of Rev. Chester Wright, Montpelier, Vt., Aug. 16, 1809; Sermon at the ordination of Rev. C. J. Tenney, Newport, R. I., date not given; Sermon at the funeral of Mrs. Maria Allen, Oct. 13, 1811; Sermon at the funeral of Mrs. Sophia Robinson, Jan. 15, 1810; Sermon at the funeral of Mrs. Joanna Shaw, Nov. 24, 1803; Fast Sermon, Jan. 12, 1815, national Fast; Sermon before the Phi Beta Kappa Society, Dartmouth College, Aug. 16, 1800; False Teachers Described, Lord's day, Dec. 24, 1809; Discourse on the death of Mrs. Lucy Thompson, consort of Rev. Lothrop Thompson of Sharon, Vt.

† Lest it should be thought his own mind suffered, it may be proper to state that there was an excellent town library in Thetford, formed through his instrumentality, and chiefly of his own selection. Of course theology had its due proportion. He also had access to the libraries at Dartmouth College.

*taught them to think.* He led them to the word of God, and told them there to search for wisdom as for hid treasure; and especially he taught them the most important of all lessons, *Bene orasse est bene studuisse.*

It constituted, no doubt, an important part of their preparation for their work, to witness his intercourse with his people, to go with him to the conference room, the bed of sickness and the house of mourning, and to listen to his public discourses, not perhaps, shaped and polished\* according to the most approved rules of "sacred rhetoric," yet adapted to the circumstances of an ordinary congregation; the productions of one who rightly divided the word of truth, and gave to every one a portion in due season.†

**HIS DOMESTIC HISTORY.**—Dr. Burton was married about five months previous to his settlement in the ministry, to Miss Mercy Burton, a half-cousin. They had two daughters. The oldest, a "sprightly, lively child," died at the age of nine years. The other lived till her seventeenth year, and was suddenly removed by a fever, having, a few weeks previous given pleasing evidence of having chosen Christ for her portion. About two months previous to this event, Mrs. Burton, while walking on a wet floor, slipped and strained the muscle of the heel, which occasioned a

\* Let it not be supposed that the writer would call in question the wisdom of those who have founded, or are now sustaining the numerous theological seminaries with which our country is furnished. He would, however, respectfully suggest whether the present system does not need some further modification; whether, if the advantages of the former and the present mode of instruction could in some way be blended, candidates would not be found better prepared for the practical duties of the ministry than they now are? The attendants at the law or medical school would be found poorly qualified for the practice of their respective professions, if they did not also enjoy the advantages of a residence with a practitioner.

† Since the above was written, the following testimonials have been kindly furnished:

**From Rev. Prof. Shurtleff, D. D., Dartmouth College.**—"When I first came upon the stage, and settled at Dartmouth College, Dr. Burton was in the meridian of his popularity and usefulness. I soon united with the Orange Association, which was somewhat celebrated for the deep speculations in which it was engaged. The association was large, embracing, I think, about twenty ministers. Dr. Burton had been a member from its first organization, and was at that time very active and distinguished. I had previously heard much in his commendation from clergymen and private Christians. *His praise was in all the churches* in this vicinity, and the public generally held him in high estimation as a divine, as a preacher and as a pastor. Of course I was not disappointed in finding his influence great and acknowledged in discussing and settling the most important questions which came before the Association.

"At that period, and for several years after, the religious community of New England were much divided between what was then called the 'taste and the exercise schemes.' The question, as I understood it, was whether the moral character of man was determined by a relish of heart, or predisposition to good or evil anterior to exercise, or whether it commenced with exercise, and consisted in that alone. Dr. Burton was a leader in the taste scheme, and no small credit was awarded him for his deep investigation of the subject, and for the ingenuity and originality which he displayed. His reading was quite limited,‡ and he was neither a classical scholar nor a rhetorician; but his meditations, especially on his favorite principle, and other subjects connected with it, were very intense. As might naturally be expected in such a case, he was thought by many, who substantially agreed with him on the main question, to carry it too far, to make it too prominent in his preaching, and to settle other questions by it, which appeared but slightly, if in any degree connected with it. This, however, is saying no more of Dr. Burton than may be said of nearly all who claim to have original views in any department of literature or science.

"Those who but seldom heard him, sometimes complained that he always labored in a circumscribed field; yet I have been acquainted with no religious society more enlightened than his, in all the important doctrines and duties of our holy religion. Few men in the circle of my acquaintance have been more persevering in a good cause. Often, in deciding upon a plan of operations, he would reprove, in his mild and affectionate manner, the young brethren, for inquiring what the world would think, or what they would say. It was sufficient for him, in any case, to find what was right, and which was the path of duty. 'Consequences,' he was often heard to say, 'belonged to God.'"

**From the Rev. David Thurston, Winthrop, Me.**—"As an instructor in systematic theology, I give him a higher place than any other man whom I have ever known. He had studied more intensely the operations of the human mind, than any other man in the circle of my acquaintance. The subject of moral agency was a theme upon which he had bestowed immense thought. This gave a clearness, a depth and comprehensiveness to his views, which were very uncommon, and qualified him, in an eminent degree, to be an interesting and profitable instructor in divinity. His great excellency as a teacher of systematic divinity, consisted in his talent to present divine truth in a manner unusually lucid, rational, comprehensive, convincing. His pupils never had occasion to inquire what he meant in any instruction, which he communicated. Other men might present views as profound, but rarely so distinct. He had followed so many minds, of such various structure, that he had become exceedingly familiar with the whole circle of truths comprised in a system of divinity, with the arguments, objections, answers, bearings, relations, &c. with the whole, and with each particular part. The course of his instructions was admirably suited to develop the faculties of his pupils. He would make suggestions, which would lead them to investigate for themselves. They must depend upon their own resources. In this way the ideas and views which his pupils obtained, were very much their own. Hence few, if any, who ever pursued a regular course of study under his instruction, ever changed materially the sentiments which they embraced under his care. I have never known one.

‡ Dr. Burton was not a *general* reader; but his intimate acquaintance say he was an extensive reader in his favorite department.

protracted and painful lameness, that terminated in the amputation of the limb. This gave a temporary relief, but the system had become so affected, that she died about a year afterwards, (1800,) in the triumphs of faith. Her husband has left on record an interesting sketch of her character; but we prefer to give the laconic testimony of one, who resided in the family during her life, who says, "I cannot undertake to set up one virtue above another; for she was every thing to him and others, that could be placed in one woman." It was while Dr. Burton was experiencing these severe *chastisements of the Lord*, that the remarkable revival, commencing in 1797, was in progress. He thus speaks of the *goodness* as well as of the *severity* of God. "Though this was a period of much affliction and labor, yet I never enjoyed the presence of God more comfortably, than while it lasted."

His afflictions and labors together wore upon his health, and he was soon unable to preach, but journeying and care soon recruited him. In 1801 he was married to Miss Polly Child of Thetford, "esteemed by all a person of warm piety," but in feeble health. She lived about five years after her marriage, and left one daughter, who still survives.\*

After remaining in a state of widowhood about three years, he married Mrs. White,† a widow lady, of Randolph, Ms., sister of the Rev. Mr. Braman of New Rowley. She lived about ten years after their marriage, during which time, while health continued, she contributed much to his comfort and happiness. Her death, which took place in 1818, was preceded by a distressing sickness of nearly two years. Probably few have been happier in their domestic relations, than Dr. Burton; yet few have experienced severer domestic afflictions. "As a father," says one, best qualified to speak of him in that relation, "Dr. Burton was ardent in his affections, but reserved in the manifestation of them. His instructions corresponded with the strict rules of the Bible, never forgetting to teach at rising up and lying down, in the house and by the way, at all times tenderly interested for the spiritual welfare of all his household. He might at times have erred in the extremes of strictness and indulgence, forgetting to blend justice and compassion in one uniform course of conduct, but rather rendering to each a prominent place in the ardor of his temperament. In his family he favored education. Although highly estimating literature, and using unwearied exertions for the promotion of science, he considered domestic economy of great importance, and demanding a large share of attention; wholly disregarding those accomplishments of the age, which might have the least tendency to render the acquisitions of the scholar unfavorable to the occupations of the laborer, as having a tendency to draw a line of distinction in society unfavorable to Christian character. Over those who constituted his church and society, he exercised the friendship, which bore a strong resemblance to the care and fidelity of a parent. His tender solicitude for their welfare won their affection and confidence. There are seldom found pastors of churches more beloved by all the church than Dr. Burton.

**HIS PECUNIARY CONCERNS.**—A full estimate of Dr. Burton's character cannot be formed, unless we take into view the difficulties with which he had to struggle, and the means by which he overcame them; and it may be a profitable lesson to those entering the ministry, to understand the trials that many of their fathers were called to endure. Dr. Burton's salary was fixed at eighty-five pounds; and for a settlement, his people

\* Mrs. West, now of Waterville, Me.

† Mother of Rev. Charles White, his first colleague.

gave him fifty acres of wild land, and were to expend fifty pounds in building him a house. But they were so few in number, and poor, that his salary was to begin at half the amount stated, and rise, as the town increased in population and wealth, till it reached eighty-five pounds, and there remain. It increased to this amount in five years. The summer after he was ordained, his people cleared a spot on the lot given him, just large enough to erect a house. They put up a frame, covered the body, enclosed one room with rough boards and shingles, and part of the roof, dug a well and cellar and stoned them, and built a chimney. Their fifty pounds were now exhausted, and they left their minister to finish his house as he could. When he took possession of his house, it had one room habitable, with one small window in it; and in this situation he occupied it two years. He had a hovel made of logs, covered with hemlock branches, to shelter his cow, and his horse was disposed of elsewhere. It was during the revolutionary war, when there was no circulating medium, and his salary was paid in grain at stated prices. By the kind attentions of his people, the *cleared spot* was gradually enlarged and rendered productive. Wishing to put his house in a more comfortable state, he went to Lyme, (about three miles,) purchased nails, and brought them home on his back in a keg, and with his own hands "shingled the remainder of the roof, all the back part, and one half of the fore part of the house; and that shingling has remained good to this day, (1820,) above forty years."

At this time he was embarrassed with debt, partly contracted while studying at Preston, and partly by a physician's bill of thirty dollars occasioned by the sickness of Mrs. Burton. The debt was not large, but more than he had the means of paying, and therefore very embarrassing to him. At length he was enabled by the kindness of his father, to pay off all his debts; and *then* he formed the resolution—a resolution, which doubtless contributed much to his comfort, prosperity and usefulness through his whole life, that *he would never run in debt more than what he could pay every year*. His wife seconded the resolution. They determined to support themselves as well as their income would admit, and no better. "This resolution," he says, "I have kept from that day to this, and have never been much embarrassed with debts. His salary was never raised above \$283 33. The town agreed to furnish him with twenty-five cords of wood annually; but the agreement was soon forgotten, or at least left unperformed. His salary was very irregularly paid, and generally in a way most convenient to the individual paying. The expenses attending his own sickness and that of his family down to the time when he suspended his active labors, he states as amounting to about \$1,000. In these circumstances he expresses his surprise that he had been enabled not only to live, but to increase his property, so that at the period above mentioned, he had, besides his real estate, about \$1,000 at interest. He has, however, solved the mystery with his own pen. In the first place, he adhered strictly to his determination to settle every account within the year. In the second place, he was a *rigid economist*. Economy, he says, includes *frugality, usefulness, and diligence in business*; and he has left some hints on these several topics, which, so far as management is concerned, would make an excellent manual, not only for every minister, but for every farmer in the land. It may all be summed up in one word—he was *thoroughly attentive* to every branch of his duty, as the head of his household, as well as the pastor of his people. Possibly some of his people might think him parsimonious, and yet, when a good object was to be promoted, he uniformly stood foremost in liberality. For instance, when a

meeting-house was built, he agreed to build the pulpit, which cost one hundred dollars. He not only fulfilled this agreement, but built his own pew, and gave in addition, five thousand feet of pine boards, amounting, as he supposed, to about twice as much as was paid by any other individual. We must be allowed to say a word in vindication of ministers. From the purest motives, they sometimes consent to settle on a small salary, where otherwise the institutions of the gospel could not be maintained. To *provide for their own*, and at the same time *provide things honest in the sight of all men*, they *must* practice the most rigid economy. In these circumstances, it will not be strange if they contract habits, which, to those unacquainted with their circumstances, may *look* very much like parsimony. But let a people be cautious how they bring an accusation against their minister, for that to which he has submitted for their good, and to which he is driven by their own parsimonious allowance.

When a colleague was settled, he voluntarily relinquished \$133 of his salary; and when he found there was danger that the payment of the residue after his labors had ceased, would endanger the union and prosperity of the society, he relinquished all claim on them for support. It is to be regretted that the venerable man should be grieved, as he certainly was, that the people for whose welfare he had labored so faithfully, and in whose prosperity he felt so deeply interested, should be willing to leave him in his old age wholly to his own resources.

**HIS PUBLIC LABORS.**—From the time of his ordination till he was seventy years old, his life was a continued scene of labor. But very few ministers were settled in the vicinity, so that in addition to his ordinary labors in his own parish, he was often called upon to preach lectures and funeral discourses in other towns. When ministers were ordained, and difficulties in churches were to be settled, he was called upon to assist, and often had occasion to perform very extended journeys, to perform services of this character. He was twice called upon to preach the election sermon before the general assembly, and served as their chaplain at several of their sessions.

When the University of Vermont was established, he was named in the charter as one of the trustees. This proved a difficult service, for, he says, "the legislature acted on the liberal plan, and accordingly appointed one trustee from every denomination then in being. Hence, when we met for business, we were afraid of each other, and there was no harmony, or unity of design." He was afterwards elected a trustee of Middlebury College, which office he held till age and infirmities induced him to resign. In conducting the public charities of the churches, he always bore a conspicuous part. "By so many labors," he says, "I have been reduced three times to the borders of the grave, and very few expected I should ever recover."

**HIS CARE FOR SURVIVORS.**—*The time drew near that Israel must die.* The venerable man began to feel that the time of his departure drew nigh; but the frosts of age did not quench the warm interest he felt in the prosperity and happiness of those around him. He was desirous that after his decease, they should have those things always in remembrance, which he had labored so faithfully to inculcate upon them. Those whose future welfare most naturally engrossed his thoughts at this time, were his only child, the church and people of his charge, and his brethren in the ministry.

Previous to the marriage of his daughter, and while there was a possibility of her being left without a protector, he committed to writing the

advice by which he wished her to be guided. First of all he urged her to make her peace with God, and seek first the kingdom of heaven. He then proceeds to give instruction with reference to the various circumstances in life in which there was a probability of her being placed; the management of her property, the friends she should consult for advice, the caution she should exercise in the important business of matrimony, and the disposal of her property if she should die unmarried.

Previous to the settlement of a colleague, and in view of the probability of leaving his people without a spiritual guide, he drew up a paper containing advice to his people on various subjects, and particularly in reference to the settlement of a successor. He manifested peculiar anxiety respecting the character of the man to whom the care of his beloved flock should be intrusted. "See to it," he says, "that you obtain a good minister. Not only one who is pious, orthodox, and engaged in religion, but one who has a strong, penetrating mind, a good scholar, a student; one who thinks for himself, and one who will not fear men, or keep back truth lest it should offend; one of a decided character, able to defend the truth, and maintain his ground. Such a character will be useful and respectable, and render you as a people respectable; for the respectability of a society depends greatly on the respectability of their minister." He goes on to exhort them to use efficient, energetic means, to find such a man as they want. "They must not wait for one to come to them, they must go and look one up. Those who are the best, will not come to you, unless earnestly invited."

When he had been fifty years in the ministry, he addressed a communication to the Orange Association, in which he gave his parting counsel and advice.\* A few extracts from this address, giving some of the results of his long experience and observation, will be appropriate to the pages of the Register.

"We read in the Bible, of sins which most easily beset us; such sins beset persons of every character and station in life. And ministers of the gospel are very liable to indulge the following sins, and yet not know it through want of watchfulness.

"1. One of these sins is *love of popularity*. This love of the esteem and applause of our fellow-worms, is one species of pride, which is very apt to mix itself with every sacred performance. How apt the thought is to arise, Will this sermon, this speech, address, or even prayer, be esteemed and applauded by our hearers? This seeking the praise of men more than the praise of God, is most odious in the sight of a holy Being. It is very secret in its operations, and a minister may indulge it and not know it, unless he is very watchful and faithful in self-examination. And while he is influenced by such a sinful motive, he may be applauded, but his labors will not be blessed. This is one reason, why ministers may labor abundantly, yet have no success.

"2. Another sin of this kind is a *love of filthy lucre*. When candidates are licensed to preach the gospel, is there not reason to fear, from real evidence given, that they look around for some parish which is both

\* During the whole of his ministry, till within four or five years of the time when he made this communication, he never failed of attending the meetings of this body, if well, and not on a journey, and always had something to read, on some subject of divinity, at every meeting. Among his manuscripts are a large number of dissertations, read on these occasions, generally on important doctrinal or practical subjects; but now and then on a question better calculated to exercise his logical acumen, than to lead to any practical results; as for instance, "Whether on supposition there were no other being in the universe, Satan would be a good being?"

rich and respectable; and are they not prone to pass by parishes in low circumstances? Do ministers at this day appear to have the Spirit in the same measure our forefathers had, who first settled in America?—or the spirit which governed Paul in all his journeys and sufferings? Like all men we are in danger of being greedy of filthy lucre. And so far as this love prevails, it will cool our love to Christ and souls, and our preaching will be formal and not powerful in destroying the kingdom of Satan.

“3. Another sin, which prevails, is a *love of ease, or rest, or freedom from labor*. A minister, who has a thirst for knowledge, and a delight in his study, does not love to be interrupted. He will feel an aversion to labor among his parishioners for their good. This may lead him to neglect visiting his flock, holding conferences, and preaching lectures in remote parts of his parish. His prevailing wish is to spend his time in his study, reading or writing, with a view to be esteemed a learned man, instead of aiming at the salvation of souls. If he has a desire to do good, and be useful among his people, he, like Paul, will not account any sufferings or labors too great, in order to fight a good fight, and to have many souls as seals of his ministry at the judgment-day. And if he is averse to labor among his people, yet does not love his study, as is the case with some, he will be a lazy, useless minister, and dreadful will be the account he will have to give at the last day.

“Ministers especially ought to be men of prayer; praying they may feel the truths they preach, and their hearers savingly profited by them. Unless our hearts burn with love to God and souls, and unless we feel what we preach, can we expect success? To enter the sacred desk and preach the word with a cold, unfeeling heart, is painful work. And we may labor, by speaking loud, and imitating a solemn manner, that our hearers may be impressed; yet if we do not indeed feel the truth, our hearers will discern it. It is hard work to deceive them in this particular. If we desire they may feel the truth, *we* must feel it, and then they will believe we are in earnest. Hence it is a matter of infinite weight, to enter the sacred desk with a lively sense of truth, and a heart glowing with love to God. In order to this, we must daily maintain, not only the form, but the power of godliness. And as prayer is one of the most effectual means of growth in grace, and solemn sense of truth, we ought to be men of prayer.

“Experience is the best teacher. The lessons gained by experience are more useful and profitable than any knowledge gained by speculation and study. If with the knowledge gained by experience I were to begin my labors in the work of the ministry anew, I would devote more of my time, through the week, in visits among the flock committed to my charge. For I am now convinced the more truth is exhibited to view, and impressed home through the week, the more successful will the preaching of the word be on the Sabbath. During the greater part of my ministry, what are now called Sabbath schools and Bible classes, were not known. Hence my labors in the week have been visiting and attending conferences, and especially the latter, when an opportunity is enjoyed of performing the duties of visits to many at the same time. This method redeems time, and answers the same ends with family visits. But now I would exert all my influence to establish Sabbath schools and Bible classes through the parish. I would persuade, if possible, old as well as young to be members of a Bible class, and to be punctual in attending them. Then I would spend the hours necessary, three times in the week, in attending Bible classes in different parts of the parish, and at them not only labor to increase a knowledge of the doctrines and duties of our holy religion, but

especially to bring the truth home, and impress it powerfully as I was able on the conscience and the heart of every individual.

"Were I to live my life over again, with my present experience, I would be more frequent and fervent, especially in my closet, in praying for success to my labors, and would meditate more frequently on death and a future judgment, and the importance of being faithful as the steward of God, that I might maintain a good conscience, and be ready to meet my flock at the bar of God with peace and joy. Indeed I would make it my great object, not to gain worldly prosperity or the praise of men, but to promote my own growth in grace, and the salvation of precious souls.

"You may also, perhaps, wish to know what my views and feelings now are, when near the verge of eternity. In reviewing my life and ministry, my conscience does not accuse me of having ever delivered any thing from the sacred desk, but what I *then* believed was contained in the oracles of truth. Yet in the work of the ministry, I now see many imperfections, and the operations of pride and false zeal, which, at the time, I really thought were genuine exercises of grace. Of this I was most guilty in the earlier part of my ministry; similar mistakes I think I now see in young persons, in their public discourses, who have as yet but little experimental acquaintance with the deceitfulness of the heart. Persons when young have a greater or less flow of animal affections. Some are constitutionally more animated and warm than others. How often, with a full flow of animal affections, ministers will preach and address an audience with oratorical elegance, and with a view, as they judge at the time, to awake the attention, make an impression, and excite the feelings of the stupid, when the secret motive is to gain applause; and while they think they are serving God, are really feeding the latent pride of the heart.

"In a review of my ministry, I see much to condemn, and very little to approve, because sin has been so blended with all my performances; and during my whole life I have never had such a sense of my nothingness and vileness, as I now have; yet it may be that I am now deceived. The longer I live, the more evident it appears to me that it is not in man to direct his own steps; and the more entirely he renounces all self-dependence, and commits himself to the leadings of the Holy Spirit, the more safely will he walk.

"Finally, now I have nothing on which I can place any dependence for salvation, but on the unmerited and sovereign love and grace of God, through Christ; and I have a hope that God will, by his free grace, save me, and think I have some scriptural evidence that my hope is well founded. But I am more and more sure, that if I or others are saved, it must be by grace, from the foundation to the top-stone. I beseech you, then, to pray for me, that I may not be deceived, and live ready, with my lamp burning, waiting and longing for Christ to call me home, and that I may meet him with joy, and go with him into heaven, to feast on the marriage supper of the Lamb for ever."

**CONCLUSION.**—The history of Dr. Burton's life properly closes with the year 1829, the fiftieth of his ministry. His latest manuscripts bear date in that year. His half-century sermon is an interesting performance. It is of great length, and shows much remaining vigor of thought. But he seems like the patriarch of old, *strengthening himself*, to bless his household. As he now gave up the care of his people to his colleague, he was no longer under the influence of that mental stimulus, which for fifty years had been rousing his energies to action. The faculties of his mind, as if

exhausted by their intense and protracted exercise, suddenly gave way, and he sunk rapidly to a state of second childhood, exhibiting to those who still sought his society nothing but the wreck of his former greatness. As is not unusual where there is such a decay of the faculties, a cloud sometimes obscured his spiritual prospects, and he had some distressing doubts respecting his standing in the sight of God. But the day before his death, which took place May 1, 1836, he remarked to a friend that for a considerable time his faith had grown stronger, and that he had full faith to believe he should be saved. *All fears were removed.*

**REFLECTIONS.**—A review of the life of this eminent divine would afford many instructive lessons, but our limits do not admit of extended remark.

One very prominent thought suggested, is the *value of a permanent ministry*. Nothing, perhaps, gives a more unfavorable view of the prospects of our Zion, than the unsettled state of the Christian ministry. Few good ministers attain to a high degree of influence suddenly. They must generally labor long, and faithfully, and patiently, before they gain that influence which every minister *must* possess, in order to be extensively useful. Having attained that influence, he is prepared to labor efficiently and successfully for the salvation of souls, and for the promotion of every good work. Those who frequently change the scene of their labors, do not usually gain an extensive influence any where, nor do they make a deep impression on any community. Dr. Burton was often beset with trials and difficulties, which would have furnished a plausible excuse for leaving the station he occupied; but he regarded the charge intrusted to him as too important and too sacred to be given up without the most evident necessity. He might have urged, what young ministers, who have increased in some slight degree their intellectual stature, are very prone to urge, a desire for a "more extensive field of usefulness." But when he looked around on the immortal souls that were training up under his care, he might well think it enough for him to be instrumental in forming them for happiness and glory. We can conceive of no other way in which he could so effectually have promoted his own happiness, as well as usefulness, as by *maintaining his ground*, faithfully cultivating the field where the providence of God originally placed him; and in the evening of his days finding himself surrounded with such abundant and satisfactory evidence, in the intellectual and moral elevation of the people of his charge, that he had not labored in vain.

Another thought suggested, is the *importance of an able ministry for our new settlements*. The sentiment has been too prevalent that men of feeble powers and slender attainments will answer for our newly settled towns, where the people are few, and comparatively unenlightened. The early history of the New England churches shows the importance of a ministry that can *give a character* to the community. The people in Thetford will have cause for gratitude to the latest generations, that a man of God, of eminent talents, was found willing to devote his life to the work of forming the early character of that town.

Here also we may learn the *secret of ministerial usefulness*. The question has been asked, What was the secret of Dr. Burton's success in the work of the ministry? We reply, It was not his distinguished talents. He was a man of talents, but others equally eminent, labor apparently to little purpose. It was not alone his devoted piety. That he was devotedly pious there can be no question; but many who, we think, are equally so, are not permitted to witness such abundant results of their labors. We

add, It was not the superior accuracy of his theological views. Many, who, we have reason to believe, are equally sound in the faith, are constrained to inquire, with sorrow of heart, Who hath believed our report? The whole secret is solved by one short sentence from God's word: The hand of the **DILIGENT** maketh rich. He brought all his resources into action; and they were made to bear unceasingly upon the great object of his holy calling. He was the firm, devoted advocate of truth; and wherever he went, in whatever circle he moved, the influence of the *ambassador of Christ* was felt. He was *steadfast, unmovable, always abounding in the work of the Lord*, and as a consequence, his *labor was not in vain in the Lord*.

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## A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. ROBERT BAIRD, Paris.]

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### Introduction.

ALTHOUGH we find literary institutions among the Greeks and the Romans, which in many respects resemble the universities founded during the middle ages, and progressively acquiring a greater degree of perfection; yet this resemblance, being but very imperfect, cannot possibly give rise to a clear commentary on those of modern times. The isolated philosophical schools of the Greeks—such especially as were formed on the model of those set up by the disciples of Socrates, viz. the Platonic, Stoic, Peripatetic, and Epicurean, although they extended far beyond Athens, had however no permanent institution, legally established. In most cases, the disciples assembled round an approved lecturer, wheresoever he fixed his residence.

The genuine Grecian spirit having expired after the death of Alexander the Great, the period of literary productions was for a time at an end; but, when learning was again brought to light, assemblies of philosophers, rhetoricians, and grammarians were formed, in which the various branches of the knowledge of that period were preserved and extended. These assemblies were chiefly to be met with in Alexandria, (at the Museum and the Library,) under the protection of the Ptolemies; in Pergamus, under that of the Eumenides; in Athens; in Apollonia; (where, by the by, Cæsar Augustus studied;) and in the cities of Lesser Asia.

The like assemblies were so multiplied among the Romans, that every considerable provincial city possessed some of them; as they were organized for the express purpose of instructing youth in oratory, philosophy, grammar, and history; and above all, to fit them thus, for the service of the state. Hence, these seminaries were to be found in Rome, Carthage, Massilia, (Marseilles,) Lyons; and, at a later period, chiefly in Constantinople.

Christianity entirely destroyed the genuine soul of those scientific corporations; and in proportion as its mild and uniform spirit gradually pervaded the minds of the nation, these representatives of heathen philosophy and learning were obliged to submit; and although they continued in existence, even after the Christian faith had been declared the religion of the state, in the reign of Constantine, yet still, from that time they ceased to flourish, and lost all their influence in the East.

In the West, where, after the destruction of the Roman empire, Christianity had formed a new nation, learned corporations of the above kind were indeed still organized, although their formation required whole centuries.

After the entire destruction of the Western Roman empire, by the Germanic nations, all arts and sciences seemed indeed to be extinct; and, had not the spirit of Christianity already pervaded the body of the people, such a result might possibly have been the consequence. But Christianity, exactly as it is known to operate, and as it professes to act, cherished within itself all arts and sciences, although it, as yet, kept them concealed.

The cloisters of Italy, but above all, those of Ireland and England, as they were the seats of true piety, so they were also the retreats of learning and of knowledge; and from them, as it is well known, the propagation of Christianity, with all the blessings inseparable from it, went over to the Franks, and to the Germanic nation, which, from that time, under the Carlovingians, but more especially under Charlemagne, became the most important of the middle ages.

There was a school in each of the above-mentioned cloisters, destined, partly to prepare in a suitable manner the novices for a monastic life, as well as to instruct those among them who had not as yet made up their minds to increase the numbers of the brotherhood.

Schools of the same kind were also opened in the bishoprics, as well as by the bishops themselves, for the express purpose of bringing up and educating young ecclesiastics. Charlemagne even established at his court the *SCHOLA PALATINA*, for the education of young Franks. The character of these schools was, of course, strictly Christian, (we might even say, spiritual,) as the clergy at that period, already stood forth, as the patrons of learning and of the sciences.

After Charlemagne, and by the overthrow of the monarchy of the Franks, began that eventful period of the middle ages, in which learning seemed to be more and more depressed, and almost annihilated, had not the spark thereof been preserved in the solitude of cloisters; a spark, which was destined to blaze forth at a later epoch, with increased splendor.

The clergy in general, and even the highest dignitaries in the church, fell into the grossest ignorance, and the cloisters themselves were not altogether free from it.

When the growing power of the hierarchy began later gradually to master the disorders of the several states, and to give a particular bent to the minds of nations, it then became possible for knowledge to acquire a new development throughout the Christian world. The hierarchy protected learning, because they made use of it, as the strongest weapon they could wield, against the superior temporal power of princes.

The Arabs had, on the other hand, propagated a new system in Spain, which soon communicated universally to the other European nations. Besides political history, natural history, geography and physic, it was above all the philosophy of Aristotle, (which the Arabs professed to a great extent,) that now gave an entirely new and particular bent to the minds of the Europeans. There existed in almost every capital town of the much-divided dominions of the Arabs, in Spain, a scientific academy, under the protection of the monarch himself. Princes began also, at that time, to be more and more convinced of the importance of learning, towards the strengthening and increasing of their power against the encroachments of the clergy.

These were the general relative situations of all parties at the commencement of the period, when we see a new era beginning for the arts and the sciences. Learning, which before had almost exclusively been confined to cloisters, and had there been kept alive, now issued forth, freed from its fetters, and acquired, even in the very beginning, a new and vigorous existence, which proved most important and decisive to all Europe.

This regeneration, however, was not attended with the foundation of scientific academies, either by popes or princes; it commenced by the free assembling of students round an esteemed and celebrated lecturer.

Alexander III. and Innocent II. sought indeed in the councils of the Lateran, to reorganize the cloister-schools, but without success.

It was under these circumstances, that the first academies were founded in Italy and in France, viz. Salerno, Bologna, Orléans, Montpellier, &c. Salerno,

however, soon became for all Europe, the seat of natural history and of medicine, and owed this advantage to its situation. The vicinity of the Arabs, at that time the most distinguished patrons of natural history and medicine; its connection with Greece, whence came the knowledge of the works of Hippocrates, and of Galen; but, above all, from its possessing the celebrated Constantine of Carthage.

The renowned Benedictine cloister of Mount Cassino, in the vicinity of the above seat of learning, had, so early as the first ages of Christianity, acquired high reputation, as a nursery of the sciences; and medicine was there studied, for the express purpose of alleviating, in reality, the sufferings of humanity.

The foundation of this school at Salerno, dates from the year 1150, and it continued down to the fourteenth century, to be, almost the only seminary for medical knowledge, in Europe; so that, it not only preserved exclusively, till the thirteenth century, the right of creating doctors in physic, but also had the glory of seeing all the faculties of medicine, of a later foundation, (viz. Montpellier, Bologna, Padua, Pavia and Marband,) make use of the celebrated *REGULASALERNISANA*, for teaching the science of medicine.

The academy of Law, at Bologna acquired a new lustre, in the same century when that of Medicine, at Salerno flourished, from the presence of Irnerius, who, not only taught therein the Canon law, which had solely occupied the former professors, but also taught and illustrated with great success, the Roman code.

Students from all parts of Europe, resorted in crowds to this seminary, to which the Emperor Henry V. and especially Lotharius, granted many privileges. Frederick I. (Barbarossa) raised it to the highest pitch of splendor, by his ample concessions and donations, at the time when he employed the above-mentioned professor to settle his quarrels with the Milanese.

The celebrated law of the emperor, the *AUTHENTICA HABITA*, dates from this time. By this law, he freed the foundation from every foreign domination, and granted it its own jurisdiction, extending to every case connected with its proper administration. It was even to be independent of the Bishop of the diocese.

It was, indeed, very natural, that from the great increase and rapid extension of the university, it should constitute itself into a free and independent republic, governed by a Rector and Senate. But, quarrels between the masters and the students, as also with the magistrates of the town, often, nearly brought about its dissolution. The republic of Bologna, upon this, sought to bring the members of the university under their power; to force them to contribute a share in the charges of the state, and to oblige them to teach nowhere but in Bologna. The university, however, remained perfectly free, till the middle of the thirteenth century; free from the duties and charges of the state; and even free from occasional military service, in cases of exigency.

The University of Naples, founded by the Emperor Frederick II. also extended the study of the law to its utmost verge; as this Emperor intended to make use of it, especially against the papal hierarchy. This university, however, from adverse circumstances, never attained to a flourishing state, as Charles V. after the death of Conrad, conquered Naples, and the whole country was thus severed from its previous close connection with the Roman Empire.

The last principal university was that of Paris, which preserved its ascendancy for Theology and Philosophy, as Salerno for Medicine, and Bologna for the study of the Law.

The University of Paris was, according to every probability, organized towards the middle of the twelfth century,\* and had its foundation in the great number of scholars attending the lectures of the celebrated Peter Abelard. Thus it was quite natural, that, after such a beginning, scholastic theology should shine at this university, and that the faculty of divinity, should have assumed the first place. Nothing of importance, however, is known, concerning its foundation, although it is proved, beyond a doubt, that so far back as the

\* See the article on the University of France in the No. of the American Quarterly Register for Aug. 1836.

twelfth century, it had already acquired a certain degree of celebrity ; and that, its oldest written documents bear the dates of the years 1180, 1200 and 1206.

This university had already obtained many privileges, both from Lewis VII. and his son, Philip Augustus, as well as the right to draw up its own legislation. The rector, chosen by the superiors, (Procuratores of the Four Nations, whereof the French had three votes, and the other only one,) from among the Doctors of the faculty of Theology, presided over all, but more especially over the legislation of the university. The Four Procuratores of the Nations, besides the principal ecclesiastics of the faculties, united themselves to the rector, and thus formed a senate, when any subject required a consultation.

Differing thus widely from the Italian universities—founded on a republican soil, and developing themselves under the influence of the republican spirit—the University of France, where the monarchical principle reigned—must have ever felt the influence of the king, and his delegates ; but above all, that of the archbishop of Paris. The rectorship was, in the beginning, renewed monthly, and afterwards, quarterly.

The four faculties were, in course of time, organized ; and, under their superiors and deans, extended their influence over the whole organization of the university, in those questions especially, which concerned the sciences, viz. promotions, controversies, repetitions, and the inspection of the colleges.

The classification of students, according to the nations they belonged to, prevailed however, during this whole period ; and we shall further on, find this same custom observed, in the beginning of the German universities. The French university, moreover, as well as the German ones, at a later period, formed in some measure, a town, for there was comprised under its jurisdiction, not only the professors and students, but all those connected with them ; besides the clerks, servants, bookbinders, apothecaries, and the many teachers of the preparatory schools.

It is unnecessary to continue the history of the University of Paris, inasmuch as this has already been given in this work. In giving that of the German universities, it will sometimes be important to refer occasionally to that of the University of Paris.\*

### History of the German Universities.

We may divide the history of these universities into three periods. The first, from the foundation of the universities, to the Reformation, in 1517. The second, from the Reformation, till the Peace of Westphalia, in 1698. The third, from the Peace of Westphalia, down to our times.

#### First Period—down to the Reformation.

Germany possessed no universities till the middle of the fourteenth century. Before that epoch, students resorted to Italy and France. Italy was much frequented during the time when the Hohenstaufen dynasty filled the Imperial throne. After the fall of the Hohenstaufens, when the intercourse with Italy began to slacken, not only Theological and Philosophical, but also all the other faculties were flourishing in Paris ; and as other universities, besides this one, were organized in France, the German students resorted to that country. Hence we shall not be surprised to see the universities of Germany naturally

\* For the history of the oldest universities of Europe, the following works should particularly be consulted. Savigny's History of the Roman Law during the Middle Age. Edition of 1834—Bulaeus: *Historia Universitatis Parisiensis a Carolo Magno, usque, ad hæc tempora. Vol. I. to VI.* Paris, 1665. 1673—Crevier's *Histoire de l'Université de Paris.*—Miener's *History of the Creation and Developement of the High-Schools of the Eastern Hemisphere.* Göttingen. 1807. Vol. I. to IV.

organized on the model of that of Paris. The universities in this predicament, are briefly, as follows, viz.

Prague,	founded in the year	1348.
Vienna,	1365.	.
Heidelberg,	1386.	.
Cologne,	1388.	.
Erfurt,	1392.	.
Leipzig,	1409.	.
Rostock,	1419.	.
Freiburg, in Brisgau,	1456.	.
Greifswalde,	1456.	.
Ingolstadt, in Bavaria,	1472.	.
Tübingen,	1476.	.
Mayence,	1477.	.
Wittenberg,	1502.	.
Frankfort,	1506.	.

1. PRAGUE—was founded by the king of Bohemia, and Roman Emperor, who reigned from the year 1347 to 1378. He was a well-educated and learned man, had studied in Paris; and had acquired great knowledge in history, and in the law, whilst in Italy. From his very youth, he had projected the foundation of a university in Bohemia, which he executed soon after his accession to the crown. He had already, in the beginning of the year 1347, received from Clement VI. the authorization to that purpose, and in the month of April of the following year, 1348, he issued directions for the foundation.

From this time, down to the Reformation, we shall see, that the papal authorization was indispensable for the like foundations; the professors and the students being considered as ecclesiastics, the organization rested on a spiritual basis; and, in short, all that related to the sciences and to education, seemed to be in connection with the clergy.

The popes, during this whole period, particularly distinguished themselves as patrons of learning. Teachers and scholars were invited from all parts of the world to this university (Prague) under promise of great immunities and advantages, and in a short time, the latter amounted to one thousand.

Students from Germany and the neighboring nations particularly resorted to this foundation, and Prague rose up, as the first Imperial University, and the first studium generale, in Germany.

This foundation's proceeding, however, from a prince, who undertook the entire care of its organization and preservation, was a circumstance which gave it, as well as to all the subsequent German universities, a character entirely different from that of the older universities; although, the former enjoyed the amplest immunities and freedom.

The first lecturers were invited from Paris, and were the following, viz.

Hermann, of Winterswyk,	}	Professors of Theology.
Fridmann, of Prague, . .		
Wigtold, of Osnabruēck,	}	Professors of Law.
Heinrich, of Sicka, . . . .		
Nicolaus, of Gewiozka,	}	Professors of Physic.
Balsneyar, of Tusta, . . .		
Jenko, of Prague, . . . .	}	
Dietrich, of Wider, . . .		
Henri Voliere, of Novo- Ponte, a Frenchman,		Professors of Philosophy.

All the above, with the exception of Jenko, (who had been a teacher in Bologna,) had previously taught in Paris.

Carcellarini, having had the principal part in drawing up the statutes of the university, obtained the rectorship; and the archbishop of Prague, being Car-

cellarini's *perpetuus*, this latter often assumed great power, in that town especially.

The University of Prague, as well as all the later German universities, having been founded, either by the monarch or by the magistrates, it was naturally incumbent on them, to settle the means of supporting those establishments, before either foundation or organization took place; and this was the reason, why the later universities possessed a much greater degree of security and stability than the earlier establishments; which, in every case, were created by the assembling of scholars at the place of residence of celebrated lecturers.

From this latter circumstance, and from the remoteness of Paris, the number of lecturers and scholars became so multiplied, that the average number, in the first years amounted to 500; and in the year 1378, at the death of Charles IV., to 700. In the reign of the emperor Wenzel, the number of students is said to have amounted to the fabulous number of 40,000!

Charles IV. granted the University of Prague lands, libraries, and expensive movables; founded stipends in favor of poor students, and elected professors with a fixed salary. Besides this, he founded, for the promotion of learning, especially of theology, (which predominated at this university,) and of philosophy, the Collegium Carolinum, in the year 1366, after the model of that of Paris. Twelve teachers attached to the university; two theologians and ten teachers of philosophy, lived together in the same house, where they gave public lectures, for which they received a fixed salary; whilst the isolated professors lived entirely on the salary (pastus) paid them by their pupils. No students, however, resided in this college, which circumstance distinguished it from the Sorbonne, at Paris, and the colleges of Oxford and Cambridge.

The two theologians, being considered as the heads of this establishment, the ten teachers of philosophy were in some measure dependent on them. Two other smaller colleges were opened at a later period.

Wenzel also founded several establishments, where the professors and students dwelt together, and the former superintended the morals as well as the studies of the latter. These directors were named, *præpositi*.

The bursen (*Bürga*,) were establishments of the same kind; houses, in which the students and the different baccalaureats, under the inspection of the rector bursæ, lived and ate in common.

In Prague, Vienna, &c. particular quarters of the town had, before this latter mode, been assigned as the residence of the students, in order to obviate the inconveniences arising from their being too widely disseminated. Each separate lodging was, previously to its being occupied, rated according to its worth, by commissions, appointed for that purpose.

The above mentioned bursen were later organized, which circumstance contributed to strengthen still more the connection already existing among the students, and besides this, to bring them more under the inspection of the professors and superiors.

Great depravity and immorality, however, pervaded all the universities, in the course of the fifteenth century. The above organization, therefore, was a very prudential measure, as those disorders had, earlier, caused very repeated and serious feuds and warfare between the burghers and the students, particularly at the Italian universities, as well as at that in Paris.

The division of the universities into national sections, was also a very important object. This organization prevailed in the oldest universities, and was also a characteristic of the first German establishments of the kind. The division into Faculties, thereby nearly fell into disuse.

As students from all the nations of Europe resorted to the universities, and as the admission to such corporations remained entirely free, it was therefore quite natural, that the students, in consequence of the organization into faculties, did not form a compact, collective and dependent body, subjected to their superiors, as they do at present; but had a share in the jurisdiction themselves. The most natural arrangement therefore was, that all the individuals, belonging to the same nation, should be classed together, without regard to the particular branches of science which they severally pursued; which branches, not being as yet so isolated as they were at a later period, had not acquired any

influence in the jurisdiction of the universities. This was more particularly the case in Paris, whence this organization went over to the two oldest universities in Germany, Prague and Vienna.

Thus, at Prague, the professors and students were divided by the founder, into the Bohemian, Bavarian, Polish and Saxon "Nations." Those Nations which were situated on the frontiers of the above mentioned, were included under the same name. Thence the following classification, viz.

To the Bohemian nation belonged	{ Selavonians, Hungarians.
To the Bavarian nation belonged	{ Austrians, Swabians, Franconians, Rhinelanders.
To the Polish nation belonged	{ Silesians, Lithuanians, Russians.
To the Saxon nation belonged	{ Thuringians, Misnians, Danes, Swedes.

A procurator, elected by each "Nation," separately governed it, and was subjected only to the rector of the university, and to the highest earthly powers. He moreover enjoyed a very great influence among his countrymen, and made good use of it, both in the government of his constituents and in the election of the rector, whose counsellor he also was.

These procuratores provided the assemblies of their isolated countrymen, kept their seals and statutes, and were, in the fullest extent of the expression, the chiefs of those national corporations.

The privileges which these promiscuous nations began to enjoy, soon, however, produced dangerous symptoms of discord, and Prague thereby lost the high consideration, which it had before enjoyed.

The three Germanic nations, (the Poles, composed mostly of Silesians, adhered to the Germans,) completely oppressed the Bohemians, especially in the public legal judgments; at the elections of the Rectors and Deans; by possessing themselves of the stipends destined for the poorer students; by invading the *Bursen*; and by exercising against them many other kinds of oppression.

Wenzel, to whom both the Bohemian and Germanic nations applied at the same time, decided, after some hesitation, that the proportion of votes in the elections should now be reversed; that the Germans should in future have but one vote, and the Bohemians three. The Germans hereupon insisted on the preservation of the statute of Charles IV., and as they could not obtain their wish, the greater number withdrew from the university in the year 1408.

Thus ended the flourishing period of the University of Prague, at the time when Huss, and Jerome of Prague, and Stieckna, who all three had brought the foundation to the highest splendor, were still in existence.

The dangers attending the earliest organization of the universities had very often been acknowledged, in Paris, as well as in the German foundations, with the exception of Leipzig (which was founded by a colony from Prague) and Frankfort on the Oder, where those statutes preserved no great degree of influence; and although they prevailed generally at this period, no further mention is made of them.

The second division into faculties under the superintendence of deans legally chosen, was more natural in regard to the smaller establishments in the interior of the country, and in the vicinity of the greater universities. By this means, the whole power was vested in the academical senate, presided over by the Rector; the influence of the students being, moreover, effectually destroyed by the right which government enjoyed of electing the Rector.

Dissensions, however, having soon broken out between the chancellor, the

archbishop of Prague, and the Rector, seconded by the colleges of professors, two protectors (Conservatores) were created by the sovereign, and received the mission to defend the privileges of the university, and to interpose their authority, in case of contention.

The Rector of Prague was chosen every six months, the election being made by the four Procurators of the four nations, and the last Rector, (Rector Antiquus.) The rectorship, however, so early as the year 1360, was prolonged to one year.

All the regular professors, (magistri actu,) had a right to the reversion of the rectorship.

The chief duties of the Rector were : the legal administration of the university ; the management of the income, in which latter occupation he was aided by the deans, and especially by the collectores seu receptores pecuniarum facultatis, besides two assessores. He had also to continue the annales seu libri facultatis et universitatis ; and lastly, to preside in the weekly assemblies of the faculties. It was requisite that he should be twenty-five years of age, unmarried, and in religious orders ; as a learned man, and a divine, were synonymous terms, at the time we are speaking of.

When the universities, as self-subsisting and privileged corporations, gradually slackened more and more their dependence on every other secular and spiritual authority, and acknowledged no other supremacy but that of the prince and magistrates, their power, that especially of the executive Rector, became exorbitant, above all, from their being in possession of civil and criminal jurisdiction. The Rector's perquisites were, however, not very considerable in the beginning ; although part of the entrance-fees, and of the fines, fell to his share.

The choice of the dean, as president of the isolated faculties, took place likewise, every six months only ; his business was to inspect all the transactions of the isolated faculties ; to superintend the lectures, as well as the application of the students ; he also conducted the controversies, and granted the promotions to academical dignities, in his branch of science ; and lastly, presided in the sittings of the faculty.

As each faculty, from the very foundation of the university, had its own particular statutes, the Rector not only created the jurisdiction relative to all that was connected with the isolated faculties, but also enforced it, above all in regard to the punishments incurred by disciplinary infractions.

The division into faculties soon became the prevailing organization, more especially in the universities established at succeeding epochs. The faculties themselves were moreover liable to distinctions and precedence.

Thus, theology prevailed at Prague ; philosophy, on the contrary, enjoyed the precedence in Heidelberg.

As to what concerns the academic degrees, we shall briefly remark, that there were three of them in every single faculty—1. the bacalaureat: 2. the licentiat: 3. the magisterium, (afterwards doctorat.) The magistri, moreover, were divided into magistri actu regentes, and magistri non regentes, distinctions which related particularly to the capacity to be elected to the rectorship, and to enjoy other privileges in the respective faculties.

The course of studies, as well as the duration thereof, being strictly laid down in the statutes of the university, the candidate for the latter degree above mentioned, was obliged to afford proofs of the requisite knowledge, and to subject himself to an examination, after which, if successful, he obtained the academical distinction which he sought, together with its privileges, and the insignia thereto belonging. In this fixed and regular order, and in the many formalities observed by the candidates, we may clearly perceive the moderation and sobriety which characterized the tribes of the middle age.

No great progress, however, was made in science until a new spirit pervaded the learning of the age, by the study of the ancient classical literature ; as, before that period, theology and philosophy had groaned in the fetters of the antiquated scholastic system, which had been imported into Prague, from Paris, its principal seat.

We must, however, not pass in silence, that Charles IV., when he founded the university, had created a magister biblicus ; and that already towards the

middle of the fourteenth century, truth began to shine out from the bosom of Protestantism: to wit:—Conrad, of Stieckna: John, of Miliez: Matthew, of Janow: but above all, Huss and Jerome. The sciences of physic and the law were also very limited at that time. The study of the Roman law, however, which had been revived in opposition to the Canon law, at Bologna especially, began to assume a superiority in the German universities, but very notably at Heidelberg.

This latter town and Erfurt, were those, above all, which, until the Reformation, enjoyed the greatest consideration; whilst Prague, Vienna and Cologne, being the seats of the more obscure scholastic system, continued gradually to sink into mediocrity.

2. VIENNA, was, after Prague, the second university in Germany, having been founded by duke Rudolph IV. of Austria; a witty and active prince. On the 13th of May, in the year 1365, he and his two younger brothers, Albert and Leopold, gave out the foundation-diploma, although Urban V. did not issue his Bull to that purpose, at Avignon, until the month of June of the same year. The Pope, however, excluded the faculty of theology, although he had sanctioned all the others; and it was not until the year 1384, that pope Urban VI. at the request of duke Albert III. gave his approbation to its introduction among the other faculties.

It is probable, that the existence of the then prevailing disputes and controversies, (in Paris especially,) and above all the scholastic Nominalismus against orthodoxy and papacy, joined to his fear of the freethinking character of duke Rudolph, were the reasons why pope Urban V. refused giving his assent to the establishment of the faculty of theology.

The outlines of the statutes were included in the foundation-diploma, granted in the year 1365, as well as in a few other documents concerning new privileges, and the division into four nations. Albert III. was the one who in the year 1384, and aided by the professors of the university, laid the groundwork of a particular constitution.

The most eminent professors from Paris, whom Albert had invited at the opening of the university, were the most distinguished disciples of William of Occam,\* viz.

Buridamus,	}	Professors of Divinity.
Henry, of Heissen,		
Nicolaus, of Dinkelsbuehel, from Swabia,		

Professors from the University of Prague, were likewise invited to Vienna, where Albert III. had founded a college, in the year 1384, to which he appointed twelve professors of philosophy, two or three of whom were likewise to be doctors in divinity, and under the immediate tuition of these latter, were to be brought such among the students, as exclusively studied theology.

At Vienna also, a particular quarter was assigned for the abode of students: many also dwelt together in the Bursen.

The division into "nations," was there decreed, in a competent and public assembly of all the members; and the order in which the four nations stood, as it was determined by lots, is as follows, viz: the Southern; the Rhine-landish; the Hungarian, and the Saxon nations, together with their respective allies.

The faculties, however, soon assumed great superiority here, as they already had elsewhere; and this was mostly owing to the high consideration in which the isolated academical dignities were held.

The faculties therefore, in a short time stood forth triumphant, under the direction of a rector; the more so, as already in the year 1384, conservatores were instituted by the duke, by which means the power of the chancellor was much weakened, whilst that of the academical senate, and of the rector, rose in proportion.

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\* Occam, or Ockham, a town in Surrey in England. This William of Occam was the founder of the philosophical school of the *Nominalists*, and was the great antagonist of Duns Scotus, the founder of the school of the *Realists*.

The election of the rector was managed as at Prague, the division into nations having originally prevailed in these two oldest universities: and this election, as well as that of the deans of the isolated faculties, took place half-yearly, till the seventeenth century.

The university continued in the above situation till the year 1622, when Ferdinand II. put it into the hands of the Jesuits, who conducted it till the year 1754, at which time, Gerard, lord of Switen, took it under his direction.

Many improvements followed this change, in the medical and judicial faculties, especially; as he himself read lectures on the institutes, for a considerable space of time. He also instituted a professor of chemistry; one of botany, and another of the science of midwifery; and founded a botanic garden, besides considerable collections of instruments belonging to the arts and sciences.

The most eminent professors at that time were:

Stoerk—Professor of the Law.

Nicholas, Johannes Oacquin—Professor of Physic and Chemistry.

This latter, born at Leyden in the year 1727, was above all distinguished for his knowledge in botany, and was elected in the place of Langiers, in the year 1788, as professor of chemistry and botany at Vienna. So early as the year 1759, at his return from the West Indies, he had written his *historia stirpium Americanarum*; and later, in the reign of Leopold II., when inspector of the gardens of Schoenbrunn, he published his *hortus Schoenbr. icones. plantar. var.* besides his *Flora Austriara*. He was created a baron by Francis II., and died in the year 1817.

From the time of the election of this eminent man, and above all, in the reign of Leopold II., the university was subjected to many changes; and has acquired high repute in modern times, especially in regard to the natural sciences and medicine. Its school of animal pharmacy is to this day, the most renowned throughout Germany.

**3. HEIDELBERG.**—Many have been the disputes of the learned, relative to the foundation of this university, as some have even asserted that it was the first genuine studium generale organized in Germany. It has however, been proved beyond a doubt, that it owed its foundation to the Elector Palatine Ruprert, whom Charles raised to the electoral dignity, in the year 1354. Its inauguration took place on the 18th of October 1386, pope Urban having granted his permission to erect a studium generale with the four faculties, on the 25th of October, 1385; although the preparatory organization had been commenced before the latter epoch.

Both the successors of the first founder, Ruprert II. and Ruprert III. had taken part in its organization.

The celebrated professor Marsilius of Inghen, who had been invited from Paris, and was the first renowned lecturer of the university, contributed much also, towards its establishment.

Thus did the students of Western Germany also possess their university; for the want of which, they had been obliged to resort to that of Paris at first, and at a later period, to those of Prague and Vienna.

Heidelberg, immediately after its inauguration, reckoned 524 students, amongst whom were many counts and noblemen.

The statutes of this university, drawn up under the direction of Marsilius, were modelled exactly on those of the Paris foundation.

Besides the above-mentioned eminent professor from Paris, the following were also invited from Prague; Heilmann of Wooms, and Ditmar of Swerte, as also at a later period, the professor of the canon-law, Johannes de Noet.

Ruprert had founded regular salaries for several professorships; above all, for the very important faculties of philosophy and of the law. The elector Philip, however, towards the close of the fifteenth century, in the year 1498, founded particular colleges for jurists.

Besides this, the afterwards so celebrated Heidelberg library (bibliotheca

Palatina seu Heidelbergensis) soon took its rise from several sources, viz: by the accumulation of donations; the legacies of princes, and from privileges, its foundation having been laid in the year 1596, by Marsilius, and by the first chancellor of the university, Conrad of Geylenhausen.

The faculty of philosophy, having from the very beginning assumed great superiority in this foundation, possessed exclusively till the year 1593, the right to elect the rector from among the magistris, actu regentibus, of their own faculty.

The rectorship and the deanery here, as in all the later universities, lasted for the space of one year.

This university adhered to the reformed religion, from the time when the elector of Heidelberg became a convert to that confession, which is contained in the well-known Heidelberg Catechism.

When Tilly in the year 1622 took the town and carried off the library, he thereby put an end to the most flourishing period of the existence of the university. This misfortune may however be looked upon as a circumstance ultimately favorable to learning, as the library was thereby saved: for it must otherwise have certainly perished, at the total destruction of Heidelberg by the French, in the year 1689.

The university at length recovered its existence, after the thirty years' war, more especially under the auspices of the elector Charles Lewis.

Lorenzo Berger and Ezeckiel Spanheim, flourished at that time in this university, besides the distinguished academic professors, Freinsheim and Puffendorf.

Little, worthy of notice, took place in the establishment under the successors of Charles Lewis of the Neuburgish and Salzbachish lines of electors-palatine. We may however state, that the school for political economy was removed hither from Lautern.

A new epoch began for this university, when in the year 1802, Heidelberg was incorporated with Baden, and that Charles Frederic, grand duke of Baden became its second founder, whence it is at present surnamed Ruperto Carolina.

Its present annual income amounts to 108,000 florins.

The most eminent among the six professors of the faculty of theology of our times, are:—

Paulus, Umbreit, Ullmann, invited from Halle,	} Professors of Divinity.
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The faculty of the law was at all times the most frequented, and is still the most numerously attended. We may select the following professors from the six of which it is composed, as the most worthy of mention, viz.

Thibaut, Zachariae, Mittermaier,	} Professors of the Law.
Naegele, Tiedemann, Imelin, Chelius, Geiger, Puchelt,	} Professors of Medicine, (selected from the eight that compose the faculty.)
Schlösser, Kreuzer, Muncke, Rau of Leonhard,	} Professors of Philosophy, (selected from the ten who compose the faculty.)

The present library of Heidelberg, founded in the year 1828, is a very select and perfect collection, containing 120,000 volumes.

The faculties of natural sciences and of medicine, have of late been much improved, by the addition of physical and mathematical apparatus, as also by

the establishment of an anatomy-hall ; of a collection of natural history, and of three botanic gardens.

A preparatory seminary for catechumens is attached to the faculty of theology ; besides which, there exists also a philological seminary.

This university, formerly much resorted to, reckoned in the year 1834, only 518 students, of whom 332 were foreigners.

**4. COLOGNE.**—In the course of the fourteenth century, two towns of central Germany, Cologne and Erfurt, emulating the princes of the period, each founded a university.

Cologne had long been one of the richest and most powerful towns of Germany ; and having been for many years at variance with the archbishop, and also with the nobility of the adjacent country, it became progressively more independent from that very collision.

Cologne dates the foundation of its studium generale so far back as the year 1385 ; (for at a very remote period, and more especially after the thirteenth century, at the time when the celebrated scholastic, Albert Groot [Albertus Magnus] resided in that town, a scholastic school was there organized,) this epoch is, however, supported by no authentic documents.

The authorization of pope Urban VI., and the consequent inauguration, followed in the year 1388.

This university, however, soon fell into the hands of the Dominican friars, those sworn enemies to all progress in learning and in religion ; and became thus the seat of the most deplorable scholastic system, as demonstrated by the rhapsodies of the Dominicans of Cologne against John Reuchlin, in the course of the fifteenth century.

The statutes of this foundation, as those of Heidelberg, were modelled on those of Paris, and very naturally emanated from the civil magistrate, and from the professors of the university. The establishment, however, soon fell into neglect and ignorance ; and notwithstanding the efforts made at the time of the Reformation by Hermann IV. archbishop of Cologne, towards its support, his zeal in the cause proved fruitless.

Adolphus, his successor, was not more fortunate than himself, the professors and divines, as well as the magistrate, constantly rejecting every kind of innovation.

The Jesuits, in the time of the Elector Palatine Maximilian Henry, in the seventeenth century, engrossed all the influence and power in the university, as the monks had done at an earlier period.

Clement Augustus, towards the close of the eighteenth century, did much in favor of the university, by the foundation of public professorships for philosophy, and by increasing the number of professors of the law. A hall of anatomy, a chemical laboratory, and a botanic garden, were also added in the year 1775.

The provost of the canons was always elected as chancellor of the university ; and the theological lecturers were divided into *doctores de concilio*, and *extra concilium*.

Almost all the accessories, however, which conduced so much to the progress of learning in the other universities, were wanting in this foundation, and this want may be attributed partly to the very limited remuneration of the professors, as well as to the apathetic and ignorant spirit of the clergy and of the inhabitants of the town.

This university was broken up at the taking of Cologne by the French ; and there remains at present, but *one* theological seminary for the education of Roman Catholic ecclesiastics.

Since the accession of Cologne to the kingdom of Prussia, a university has been founded at Bonn, for the students of Westphalia, and those of Rhenish Prussia.

**5. ERFURT.**—The town of Erfurt never enjoyed an entire liberty, having been subjected to the archbishop of Mayence so early as the year 741. Towards the middle of the fourteenth century, however, when most of the

towns in Germany attained a flourishing degree of independence, Erfurt also acquired a very large share thereof, as Charles IV. granted it many privileges; and because commerce and the fertility of the surrounding country made it rich.

In the year 1378, the magistrate of the town took the resolution to establish a studium generale; and Clement VII. in the same year, gave his sanction to that effect.

War, however, caused the foundation to be delayed; and it was not till the year 1392, that the first lecture was given in the University of Erfurt; after it had been consecrated, by Adolphus, archbishop of Mayence, with the sanction of pope Boniface IX.

This university reckoned, in the first years of its existence, 523 students, amongst whom were many dukes and counts.

Erfurt obtained a large extension towards the year 1411, by the accession of the professors and students of the university, founded in the year 1403, at Wurzburg, by bishop John of Eglofsstein, and which, for want of the necessary means, was unable longer to support itself.

Erfurt, as well as the greater number of the German universities, gained much by the troubles created at the University of Prague, by Huss: to which circumstance also the University of Leipzig owed its foundation.

Thus, Erfurt was distinguished for the sciences, during the fifteenth, and till the sixteenth century, after which period it began to sink.

This university, from its very foundation, had received from the magistrate very independent statutes, which subsisted till the sixteenth century; those especially which concerned theologians and jurists remained untouched. Here, as elsewhere, the colleges, from the very first year, were introduced, and much frequented and promoted.

The professor of pharmacy, Ampronius Rattinger, of Berka, who lived in the year 1412, founded the collegium Ampronianum, in which fifteen students, under an inspector, and a professor, received their lodging and instruction, gratis. He also bequeathed his library (the first in Erfurt) to this college.

A schola juris was also founded in the middle of the fifteenth century, by Henry, of Gerbstet, wherein seven students, with fixed stipends, were educated: two out of the number were, however, obliged to devote themselves to the study of theology exclusively; and all of them were placed under the inspection of a professor of the university.

To these foundations were successively added, numbers of *bursen*; such as the collegium majus, erected by the city-councillors, in the year 1393, besides the bursa pauperum; bursa nova; bursa antiqua; bursa mariana; to which many legacies and stipends were attached.

After the foundation of the University of Wittenberg, that of Erfurt, which, together with the University of Leipzig, had been much resorted to, began to sink into neglect.

Erfurt remained a Roman Catholic university, and eventually became the seat of ignorance, having lost every mark of its primitive scientific destination. All the efforts made to raise it again proved fruitless; and when the French, in the year 1806, took possession of the surrounding country, the university was quite forsaken, and was never re-edified by the Prussians, who became masters of the town, in the year 1814.

6. LEIPZIG—the sixth university founded in Germany, owed its establishment to the dissensions that took place between the German and the Bohemian nations at Prague.

When, on the 11th of May, 1409, an extraordinary number of foreigners left Prague, about 2,000 of them, at the instigation of Vincentin Gruner, (as it is believed,) and under the conduct of the celebrated first Rector of Leipzig, Otto of Muensterberg, and John Hoffmann (both from Silesia) directed their steps towards Leipzig, to which place they were cordially welcomed, by the electors Frederick the Warlike, and his brother William.

Every thing was, as soon as possible, organized for their reception, and on the 2d of December, in the year 1409, the inauguration took place, and was

attended by a brilliant concourse. The organic regulations had previously been received on the 9th of September, from pope Alexander V. and from the Emperor Sigismund.

The division into "nations" was also here introduced, besides the organization into faculties; the former, however, assuming no great influence.

Thus, we find the following classification, viz.

<i>Nations.</i>	<i>Including</i>
1. Misnian, . . . . .	{ Meissen, Thuringia, Upper Lusatia, Lower Lusatia.
2. Saxon, . . . . .	{ The Saxon Electorate, Brandenburgh, The Circle of Lower Saxony, The Northern Countries.
3. Bavarian, or Franconian,	{ Bavaria, Franconia, Swabia, Austria, The Upper Rhine, The Palatinate, Hesse, Mayence, Switzerland, Alsace, Brabant, Italy, France, Spain, Portugal, England, Scotland, Ireland.
4. Polish, . . . . .	{ Poland, Bohemia, Moravia, Hungaria, Silesia, Eastern Prussia, Courland, Livonia, Russia.

The faculties, among which, from the very beginning, those of Philosophy and of Law, particularly distinguished themselves, were very slow in their organization: that of Medicine was the first perfectly organized, under the patronage of the elector, Frederick II.

As the professors got nothing more than their lodging and a small salary, from the colleges, a regular taxation was soon established for the different lectures.

This university had, in the beginning, twelve professors, but George I. reduced them to eight. Thus, there remains to this day, a professorship of each of the following branches of science, viz.

Logic; Metaphysics; Ethics; Politics; History; Mathematics; Natural Philosophy; Oratory; Poetry; the Greek and Latin languages; and lastly, of the sciences accessory to History, above all, Diplomacy.

The most eminent lecturers in the above faculties have been the following, viz.

Petrus Mosellanus,	Gellert,
Camerarius,	Reicke,
Christian Thomasius,	Reige,
Feller,	Hindenberg,
Menken,	Hermann,
Gesner,	Weiss, &c.
Ernesti,	

The faculty of jurisprudence especially, has acquired the greatest splendor, in the history of this university, through the medium of the college founded by the five oldest professors at law, whose judgments and decisions were much respected.

The faculty was at first conducted by those five professors, viz. the dean of the faculty, who was at the same time director of the college of law, and professor of the *jus canonicum*: next came the professor *codicis*, (who was appointed to the professorship;) the professor *pandectarum*, (whose seat proceeded from a legacy;) the professor *institutionum*; and, lastly, the professor *titularum de verborum significacione, et de regulis juris*; who explained the *Institutes*.

This faculty was much increased at a later period, although the supplementary professors did not belong to the college: thus we may add—a professor of the Saxon law; another of the law of nations; and one of the law of education, &c.

The most eminent among those professors were, viz.

Radewiz,	Professors of the Law.
Pistoris,	
Carpzovn,	
Borne,	
Rivinus,	
Menke,	
Hommel,	

The faculty of theology had, in the beginning, two regular professors; it however remained for a long time wholly under the influence of the scholastic system, until the second philosopher, Petrus Mosellanus, (Schade,) began to lecture on the gospel by John, and upon the epistles of Paul, to the great annoyance of both theologians and monks.

These lectures, being much approved of, and frequented, other philosophers, who were also paving the way to the Reformation, besides Cammerarius, multiplied those commentaries; the latter professor especially, carried them to a great extent.

The field of theological inquiry was thus progressively enlarged; and in the year 1580, the faculty obtained a better organization. The celebrated and learned Elector Augustus, had added to it four professors, in order to keep up and multiply theological investigation. The professor of the Hebrew language, also contributed thereto; by his investigations on church-organization, and the dogmas; but above all, on the loci theologici, and on practical theology.

Nicholas Scheubel was the first Lutheran theological lecturer elected in the above faculty.

The liberal and scientific spirit of the theology of Melanchton, unfortunately disappeared at a later period, and made room for a severe and morose dogmatic system, which predominated at the university, till the close of the last century. We must own, however, that the dogmatic system was opposed by the following scholars of the Leipzig university, who new-modelled the pietistical theology, which from that foundation was propagated widely, and settled finally at Halle. The scholars alluded to were, viz.

Augustus Herrmann,	Paul Anton,
Franke,	Schade.

Theological investigation became, however, entirely neglected at Leipzig; and made room for dogmatic polemics (compendium of Hutter.) The very sermons were dogmatico-polemical.

Christian Thomasius, a philosopher and jurist, distinguished himself towards the close of the seventeenth century, by his opposition to this severe orthodoxy ; he was however obliged to submit, and thus gave occasion to the foundation of the University of Halle.

The most eminent among the theological lecturers, who have taught at Leipzig, are,

Hoffmann,	Professors of Theology.
Casper,	
Borner,	
Salmuth,	
Striegel,	
Schilter,	
Huelsemann,	
Carpzovius,	
Olearius,	
Teller,	
Crusius,	
Ernesti,	
Datke,	
Morus,	

The medical faculty, established in the collegium-medicum under the direction of Gerhard Hohenkirch, in the year 1415, consisted at first of seven colleagues, who taught therein, without having been regularly instituted. The elector, Frederick II. was the first who founded the two professorships of Therapeutics and Pathology. The celebrated physician, Conrad Tockler, laid the foundation of a third physiological professorship, by a considerable legacy.

This faculty, continuing gradually to enlarge itself, soon included the sciences of surgery and anatomy. A botanic garden, and afterwards an anatomical hall, were founded, during the seventeenth century, at the close of which, was also established a clinical institute.

The most eminent medical professors have been

Hohenkirch,	Professors of Medicine.
Pistoris,	
Stromer (named also Auerbach, of Bavaria),	
Tockler,	
Schilling,	
Rivinus,	
Platner,	
Hebenstreit,	
Pohl,	
Haase,	
Reinhold,	

This university was nowise in want of accessory colleges. Frederick the Warlike founded two houses, named the Great and the Small Royal Colleges ; the latter of which was also called, Petrinum. In the first dwelt twelve professors, one of whom was always required to be a divine ; and all of them received a fixed annual stipend.

Eight professors only inhabited the small college. Their business was to give public lectures ; and as students, as well as younger scholars, lodged in the college, those professors also exercised an inspection over them, for which purpose junior bachelors were besides created.

Duke George, in the sixteenth century, caused two professors of law to be named to the great royal college ; and these, moreover, were not chosen from among the members of the college of jurists.

The college for women was founded by Otto, of Munsterberg, and erected, as well as organized, by his friend John Hoffmann.

Five professors, from Silesia, and one from Prussia, were to inhabit this establishment, and to receive a regular salary, out of the income of the college.

The jurisdiction of the university was created at the time of its foundation ; and enforced by the consilium rectoris ; consisting of the rector, and four colleagues, besides a syndicus, and an actuarius.

The duration of the rectorship, and of the other charges, was fixed to six months.

The Forum of the university judged all misdemeanors, criminal cases only excepted.

The foundation of a library was first laid at the time of the Reformation, by the donation of the library of the Dominican cloister, at Leipzig, and was further increased by successive presents and legacies; and through the patronage of monarchs and of princes.

Casper Bremer is the person to whom the library is most indebted. After having added to it the libraries of several suppressed convents, he drew up the first catalogue of 4,000 volumes. Next to the above-mentioned patron, Joachim Feller made himself most conspicuous, by a new addition of books: he also got up a second catalogue. The library at that time, contained about 26,000 volumes, besides 2,000 manuscripts, among which were to be found those which are both celebrated and ancient.

What above all distinguishes the University of Leipzig, is the great number of stipends founded by the state as well as by private donations, and which a great number of students have always enjoyed.

This establishment, from its very foundation, has been one of the most remarkable, and still continues to enjoy a high and merited reputation.

**7. ROSTOCK.\***—Both the dukes John III. and Albert IV., besides the senate of the then important commercial town of Rostock, had a share in the foundation of this university in the year 1419.

The authorization granted by pope Martin V. for this establishment, mentioned only the faculties of law, physic and philosophy. Eugenius VI. however, afterwards solemnly added the faculty of theology.

Many changes of fortune, all of them contrary to the weal of this university, began in the year 1437, when the town was excommunicated, and the professors were obliged to retire to Greifswalde, till the year 1443, at which time they returned. Hardly, however, had they got together a small number of students, when quarrels between the duke and the town took place, whereby the university was once more disorganized, and it remained so from the year 1487, till the year 1492.

The plague, which after this raged in a fearful manner at three different times, retarded its recovery.

The celebrated Arnold Bueren, by the many changes which he introduced into its organization, gave it a new life in the year 1530.

In the year 1560, this university received a grant of new privileges from Ferdinand I., and was beginning to reap the benefit of a forty years' repose, when inward discord, added to another dreadful plague, in 1572, defeated the utmost efforts of the prince and professors to save the foundation.

For a long time after this epoch, the professorships remained vacant; and when the university at last began slowly to recover, the whole town was reduced to ashes by a fearful conflagration, in consequence of which the establishment was again broken up for several years.

Another disorganization took place in the year 1760, by the professors of the duke's creation removing to Buetzow, and thus forming two universities in the country, as the professors named by the senate, remained in Rostock. All parties, however, soon feeling the disadvantages and necessities arising from this schism, the University of Buetzow was reunited to that of Rostock. In the year 1790, the duke caused a new university to be built, containing a vast library. He also founded a museum, an anatomical-hall, and a theological seminary.

This university reckons twenty-three regular professors, and little more than one hundred students.

The library, containing many literary treasures, is composed of 80,000 vols.

A philological seminary was also created in the year 1829.

Rostock has never enjoyed great consideration. Its most celebrated professor is the commentator Fritzsche, whose grammatical and philological

\* In Mecklenburg Schwerin.

commentaries are very deserving of notice. We may finally add, that the most extensive "Rational" system prevails at this university.

**8. FREIBURG.**—The university of this town, (formerly the capital of Brisgaw, and now belonging to the grand duchy of Baden,) was founded in the year 1457, by the archduke Albert VI., and had many privileges granted it in the year 1462, by Frederic III. It is named the Albert Lewis University.

When, at a later period, the town was given over to Baden, in consequence of the peace of Presburg, (1809,) the university, which for a long time before had enjoyed no consideration, now began to gain many advantages; although the vicinity of Heidelberg and Tübingen were then, and are still a cause of its being kept back; besides this, it is situated too far from the centre of Germany.

The yearly income of this university is 36,000 florins. The library, already very considerable, is daily receiving new additions.

Its organization was new modelled in the year 1832, and the establishment now reckons 600 students.

The well-known historian Rotteck is the most eminent professor of this Catholic university foundation.

**9. GREIFSWALDE.**—This university, the oldest in Prussia, was founded in the year 1456, by duke Wratislaw of Pomerania, and had its foundation confirmed by Frederic III. and pope Calixtus III. Its first professors came from Rostock, whence they had withdrawn in consequence of the disorders to which that town was exposed from the year 1435, to the year 1443.

This establishment soon, however, fell off from its primitive splendor, in consequence of inward dissensions, of war, and of the plague; and in the year 1524, it was entirely abandoned, by both teachers and students, because the former would not adopt the Protestant confession.

Philip I. in the year 1539, re-established this foundation as a Protestant university, and elected thereto, one professor of theology; one of the law; one of physic, and three of philosophy. This foundation, however, in consequence of its limited income, and of the low salary of the few professors it numbered, continued in a very precarious condition, till the year 1634; at which time Bogislas XIV. changed the mode of instruction, the academic laws, and the statutes; besides which, he increased the income of the university, and founded new professorships.

At the period of the Reformation, the new communion was also introduced into Pomerania, and the foundation has remained Protestant ever since.

It is well known that this university was given to Sweden at the time of the peace of Westphalia, after which period, queen Christiana, above all others, contributed essentially and out of her private means, towards the prosperity of the establishment. Charles XII. in the year 1702, changed the laws of the foundation; besides which, many alterations were made in the legislation and economy of the establishment, by royal commissions of inspection; more especially in the years 1775 and 1795.

This university having fallen to Prussia in the year 1815, it received an organization founded on the model of the Prussian state economy.

The income of the university during the year 1700, amounted to 6,000 Prussian dollars;\* in the year 1750, to 11,000; in the year 1775, to about 22,000; and the present annual income is 57,700 dollars.

This foundation received a new academical legislation, and a different æconomical organization in the year 1835. The number of its professors since its accession to Prussia, has increased more than forty; besides which, new faculties, such as the æconomical faculty at Eldina, and the theological and philosophical seminary, have been created.

Prince Putbus is chancellor of the university, and has the power to inflict punishments. The rectorship is renewed annually.

The academic senate is composed of the different regular professors; and exercises a legislation over all that concerns the university, as well as a super-

\* The Prussian dollar is worth about seventy-two cents of American money.

intendence over the students, the number of whom is at present, about 300. The most eminent professor at this foundation, is the orientalist Kosegarten. None of the members of the faculty of theology are particularly remarkable.

10. **INGOLSTADT.**—This university was founded by Lewis the RICH, duke of Bavaria. Although pope Pius II. had issued his organization bull in the year 1450, the inauguration did not take place till the year 1472, in consequence of the almost continual state of warfare in which Lewis, as well as his son George had been involved.

The bishop of Eichstadt was elected as its perpetual chancellor, as well as the conservatores privilegiarum of Freysingen, Augsburg and Regensburg.

The whole university was organized on the model of that of Vienna, and divided into four nations, viz.

<i>Nations.</i>	<i>Including</i>
Bavarian, . . . . .	{ Bohemia, Moravia, Austria, Italy, Tyrol, Swabia.
Rhenish, . . . . .	{ All the countries bordering on the Rhine.
Frank, . . . . .	{ Westphalia, Thuringia, England, Sweden, Denmark, Norway.
Saxon, . . . . .	{ Saxony, Lusatia, Brandenburg, Pomerania, Prussia, Poland, Russia.

The number of professors attached to this university was, at the beginning, very inconsiderable. There was but one for theology ; two for the canon law ; one for the Roman law ; one for physic ; and six for the faculty of philosophy ; which latter were named collegians, because they lodged and boarded together in a college.

The salary of the professors was also very limited, at first, being but 130 florins at most. The foundation, however, from the great concourse of students arriving from every quarter, soon became more considerable.

Eleven bursen (lodging-houses) were progressively built, each having its own particular statutes ; and no student could lodge elsewhere without the special permission of the dean.

This establishment attained a high degree of prosperity even in the lifetime of its founder, from the year 1472 to 1477 ; as demonstrated by the circumstance, that the professors of philosophy who were but six in number at the beginning, amounted to forty in the year 1477, among whom was the celebrated Conrad Celtes.

This foundation boasted of eminent lecturers during the fifteenth century, of whom I shall name but Reuchlin, and the poets laureat, Jacob Locher, and Urbanus Rhagius, down to the epoch of the Reformation, at which time, through the great influence and the intrigues of Dr. Eck, all freethinkers were driven from the establishment, or left it of their own accord ; upon which the instruction fell mostly into the hands of the Jesuits ; which last circumstance put an end to the fame of the university.

Albert V. in the year 1562, submitted the foundation to a thorough reform; and although it was quite delivered from the influence of the Jesuits in the course of the eighteenth century; they however returned again in the year 1799, and once more destroyed all the ameliorations that had taken place. The Catholic theological faculty, which, from the above period governed the university, was of the darkest and of the most morose spirit; added to which, the strict censure of books which was there practised, excluded every kind of knowledge from the foundation.

This university however, was richly endowed, possessed a very valuable library, and enjoyed many other advantages; notwithstanding all this, as it still continued to sink into mediocrity, king Lewis in the year 1802, had it transferred to Landshut, and thence to Munich, in the year 1826; at which last place it has now assumed a form entirely new.

**11. TÜBINGEN.**—This university, founded in the year 1477 by the wise and learned duke Eberhard, the Bearded, who strove by every means to extend knowledge and learning, was, for this reason, named Eberhardine.

Sixtus IV. issued the organization-bull in the year of its foundation, and Frederic III. seven years later, granted it the imperial privileges.

The abbot Henry of Blaubeuren drew up its statutes, and its first rector was John Nauclerus, a very learned man.

The eminent Reuchlin taught in this university, although but a short while; his brother, however, occupied a professorship there for a long space of time.

When duke Ulrich abjured the Catholic faith, in the year 1524, (in which example he was followed by the whole town, twelve years after,) the university underwent a thorough reorganization.

This foundation sank, however, entirely in the seventeenth century, having lost every spark of animation. It recovered a new existence in the course of the eighteenth century, and Tübingen, besides its faculty of evangelic divinity, may boast a long list of eminent men, among whom Storr and Flatt deserve more particular notice.

Frederick, king of Wurtemburg, changed the ancient constitution of this university, in the year 1811, leaving it, however, its liberties and privileges; many of which were taken from it at the time, when the new university-system was created, in the year 1829, which not only deprived this foundation of the right it had before enjoyed of managing its own income, but also withdrew from the rector and senate the legislation of the university.

The constraint under which the studies formerly labored has indeed ceased, although it has made room for half-yearly and final examinations, which are supposed very much to cramp the freedom of the studies.

The evangelic theological faculty numbers eminent theologians, viz.

Steudel,  
Baur,  
Schmidt, } Eminent Sacred Historians and Dogmatists.

**12. MENTZ.\*** The elector and archbishop of Mentz, Diether, of Issenburg, celebrated for his fate, founded this university, in the year 1477, which foundation was afterwards confirmed by Sixtus IV.

Fourteen prebends, in churches belonging to the see of the town of Mentz, were destined as a remuneration to the first professors.

The archbishop of Mentz, Albert of Brandenburg, who at a later period became so celebrated in the history of the Reformation, and was a great patron of learning, (from the year 1514 to 1545,) promoted the weal of the university, in every way. Twelve professors taught, at that time, in the faculty of philosophy.

This university, however, lost much of its importance owing to the many disputes between the professors and the clergy of the town, as well as from the

\* This city, which stands on the western bank of the Rhine, is sometimes called Mainz, and more commonly, by English writers, Mayence.

circumstance of the faculties of philosophy and theology falling into the hands of the Jesuits.

Towards the close of the eighteenth century, the foundation was so enriched by the elector, Frederick Charles Joseph, that it drew yearly, 40,000 Rhenish florins from the income of three suppressed cloisters.

Six faculties were created in this university, after the last organization, in the year 1784.

The faculty of theology (Catholic, of course) reckoned twelve regular professors; that of law, eight regular and three irregular; that of physic, eight regular; that of philosophy and mathematics, eight; that of history and statistics, six; and finally, six lecturers were attached to the faculty of finance.

The library contained 80,000 volumes, and was particularly rich in old literary master-pieces; but in old prints especially. The university was also in possession of a very competent organization, and proper institutes.

When the French took Mentz, previous to their invading Germany, the university of that town fell to the ground, and has never been raised again, not even since Mentz was given to Hesse-Darmstadt, and has become a frontier-fortress to Germany.

**13. WITTENBERG.**—The private physician of the elector Frederick the Wise of Saxony, suggested the first idea of founding this university, which soon after became so celebrated, as the place where the Reformation of Germany fixed its seat.

This establishment was organized on the 18th of October, 1502, after the Emperor Maximilian I. had granted it privileges.

Martin Pollich was the first rector, as well as the first doctor of divinity, of the newly-founded university, which was, however, removed from Wittenberg, several times, soon after its creation, in consequence of the plague. Thus it was transferred to Herzberg, in the year 1506; to Jena, in the year 1527; once again to Jena, in 1535; to Torgaw, in 1557; to which last town Luther's widow followed the establishment, and where she died.

It is a well-known fact, that Luther was recommended to the university, in the year 1508, by John Staupizen, as professor of the scholastic philosophy of Aristotle; he was however elected doctor of divinity in the year 1512.

In the year 1517, began the controversy, so important from its consequences, by Luther's assembling round him, the men, who later became so celebrated, *viz.*

Andreas Bodenstein, of Carlstadt,  
Philip Melanthon,  
Nic: Amsdorf,

Johann Bugenhagen,  
Justus Jonas, &c.

Wittenberg, as well as Leipzig, were at a later period, deeply engaged in the controversies of theologians, concerning the severe Lutheran, or the milder Melanthonian system; and the former of these universities showed more perseverance and tenacity, in its faithful adherence to the severe Lutheran system, than any of the other foundations.

The controversies of the Wittenbergers, with the Calixtinian freethinking school of Helmstadt, are particularly remarkable, as well as that with the pietistical school, later set up at Halle.

This university was destroyed by the French, and has never since been reorganized.

In the year 1817, a theological seminary was built at Wittenberg, in commemoration of the Reformation.

**14. FRANKFORT ON THE ODER.**—The university of this town was founded by Joachim I. elector of Brandenburg, and his brother Albert, archbishop and elector of Mentz, so eminent in the history of the Reformation.

This establishment was, at first, only a gymnasium, and was named, the Great College, after having been sanctioned by Pope Alexander VI. The successor of this pope, Julius II., granted the permission, to this foundation's being erected into a university, in the year 1500; and the emperor Maximilian,

in the same year, confirmed the establishment, and endowed it with many privileges.

Conrad Wimpira was its first rector, and professor of divinity. The four faculties were there established, on an equal footing. It is remarkable, however, that the division into "nations," long since abolished, was revived at this university.

Ulrich of Hutten, was a student in this establishment, soon after its foundation, and was later a graduate of the faculty of philosophy. The well-known poet Hessus, also studied some time at this foundation.

This university, Catholic from the beginning of its existence, adopted the Reformed communion after the conversion of Joachim I. in the year 1540.

Among the first evangelical professors, the following are the most eminent, viz.

Alexander Alesius,	}	Professors of the Law.
Scotus Andreas,		
Musculus,		

Matthæus Maller, professor of the canon law, at this university, who founded, at his own expense, a collegium juris consultarum, died in the year 1518.

Hieronymus Schurff, came from St. Gallen to this university, where he taught the civil law, till his death, which happened in the year 1554.

This foundation being much patronized by the electors, its income rose, in time, to 12,000 Prussian or Rix dollars.

John George founded, in the year 1572, a community, where sixty students were boarded at a cheap rate. It was particularly favored with private as well as public stipends.

The first groundwork of the university library was laid in the year 1696, by the elector, who caused part of the library of the castle to be removed thither; and it was further increased in process of time by donations and legacies.

The University of Frankfort on the Oder has never enjoyed a high literary reputation, and is moreover much fallen off in modern times.

It was finally broken up, or rather joined to the University of Breslaw, in the year 1811.

[To be continued.]

## COLLEGIATE EDUCATION IN NEW HAMPSHIRE.

[By the Rev. Calvin Butler, Richmond.]

THE liberal education of young men is a subject of the highest interest and importance. It was one of the first subjects of public attention with our Puritan fathers. "Scarcely had they arrived in this Western world, before their thoughts were turned to the establishment of a college." While yet struggling with the difficulties and dangers of a new settlement, they laid the foundation for (what is now) Harvard College.

Dartmouth College, in New Hampshire, (the circumstances of whose foundation were scarcely less remarkable than those of Harvard,) was the fourth established in New England, and dates its existence in the year 1769, when the State was estimated to contain less than 60,000 inhabitants. That part of the State about the college was then rapidly settling; and the college immediately enjoyed a degree of prosperity without a parallel among the earlier colleges of this country. In ten years,\* its graduates numbered 99; in 21 years, 333; in 30 years, 644; in 50 years, 1,308. Its present number of graduates, (67 classes having been graduated,) is 1,883.

The college early attracted many from other States, especially from the adjacent States of Vermont (which had no college till the year 1800) and Massachusetts.

\* The first class was graduated in 1771.

The number in the college at the present time, according to the last catalogue, is 234, viz. Sen. 42, Jun. 57, Soph. 61, Fresh. 74. Of these, 48 are from Massachusetts, 32 from Vermont, 8 from Maine, 3 from New York, 1 from Pennsylvania, 1 from Ohio, 1 from Tennessee, 1 from Upper Canada, and 1 from Scotland; the rest, 138, are of New Hampshire.

*The following Table shows the Counties of which the Students, belonging to New Hampshire, are residents.*

	Dartmouth College.						Other N. E. Colleges.											
	Pop.	Sen.	Jun.	Soph.	Fresh.	Total.	Inh. to 1 stud.	H. C.	J. C.	M. C.	V. U.	B. C.	W. C.	B. U.	Y. C.	Total.	Total of stud.	Inh. to 1 stud.
Rockingham,	44,452	5	7	9	7	28	1,587	9	3	2	0	3	0	3	2	32	50	889
Strafford,	58,916	4	6	2	7	19	3,100	1	0	0	0	1	0	2	1	5	24	2,454
Merrimack,	34,619	5	5	8	7	25	1,384	2	0	0	0	1	0	1	4	8	33	1,049
Hillsborough,	37,762	1	9	5	7	92	1,716	3	2	0	0	0	0	0	1	6	28	1,348
Cheshire,	27,016	0	4	0	2	6	4,502	0	3	0	0	0	1	3	2	9	15	1,801
Sullivan,	19,687	1	4	2	4	11	1,789	1	0	1	0	0	0	0	0	2	13	1,514
Grafton,	38,691	3	10	9	9	25	1,547	1	0	0	1	0	0	1	0	3	28	1,382
Coos,	8,390	0	0	1	1	2	4,195	0	0	0	0	0	0	0	0	0	2	4,195
<i>Total the State,</i>	<i>269,533</i>	<i>19</i>	<i>38</i>	<i>37</i>	<i>44</i>	<i>138</i>	<i>1,953</i>	<i>17</i>	<i>8</i>	<i>3</i>	<i>1</i>	<i>5</i>	<i>1</i>	<i>10</i>	<i>10</i>	<i>55</i>	<i>193</i>	<i>1,392</i>

*Note.* How many students there may be from New Hampshire in other colleges not here mentioned, we have no means of knowing; but it is presumed, not many. The population is that of 1830.

From the preceding it appears,

1. That of 193 students, 55, about two-sevenths, go out of the State for their education; while, of 234 in the college, 96 are from other States.

2. That from Rockingham, Merrimack and Hillsborough counties, with a population of 116,833, there are 111 students; and from the rest of the State, with a population of 152,700, there are but 82 students, while the ratio of the other three counties, would give these 145.

3. That Rockingham county, with 44,452 inhabitants, is educating 50 students, which is one student to 889 inhabitants; this ratio would give the State 303 students. And Strafford county, with 58,916 inhabitants, is educating 24 students, which is one student to 2,454 inhabitants; this ratio would give the State only 110 students. And if the whole State should adopt the present ratio of Cheshire county, the number of her students would be reduced to 150.

If the whole State were to come up to the present ratio of Rockingham county, the number of students would stand thus:

Rockingham, . . . . .	50	Cheshire, . . . . .	30
Strafford, . . . . .	66	Sullivan, . . . . .	22
Merrimack, . . . . .	39	Grafton, . . . . .	43
Hillsborough, . . . . .	42	Coos, . . . . .	9

Does it appear that the people of Rockingham county are doing too much for the education of their sons? In a country like ours, whose government may be appropriately called a Representative Democracy, it is the wide diffusion of thorough knowledge and high principles, integrity and virtue, that forms the sure basis of permanent prosperity and happiness. The *common schools* of New England have done much to make this country what it is—the *boast* of the philanthropist and the *envy* of the monarchist. But “it is impossible that education in common schools should be what it ought to be, except through the influence and of course in connection with the highest attainments of education in institutions of another grade. What is done for one department is done in some degree for all.” “Every thinking man sees, and cannot but see, the connection and mutual dependence of all the different departments and stages of education.” It is to be earnestly hoped, that soon every part of this State will be honorably represented in our highest institutions of learning. Let no father plead inability to educate a son: every dollar judiciously expended in education, will duly return a hundred fold—in character, influence, and rational enjoyment.

## COLLEGE STATISTICS.

Table showing the number of Graduates at Dartmouth College, each year, from 1800 to 1838, and the number from the several States where they belonged, while members of College.

Years.	Of N. H.	From Vt.	From Ms.	From Me.	From Ct.	From N. Y.	From Md.	From Va.	From S. C.	From Ohio	From Mich.	Residence not as- certain'd.	Total.
1800	9											19	28
1801	15											14	29
1802	4											18	22
1803	19											25	44
1804	19	8	5	2	1								34
1805	12	1	10	3								1	28
1806	16	3	10	4									33
1807	23	4	13										41
1808	15	2	16	4	1							1	40
1809	14	2	10	4	2							2	35
1810	7	4	7	1	1	1						6	27
1811	30	5	14	4									53
1812	19	9	3	2	1								34
1813	23	3	9	5	1								41
1814	14	7	11										33†
1815	16	6	6	3									31
1816	13	3	4	3	1								24
1817	20	8	8	1	1							1	39
1818	17	3	4	1		1							27†
1819	14	7	3									1	25
1820	16	7										1	24
1821	12	10	4										26
1822	31	6	6	1									44
1823	24	5	4										33
1824	14	9	4			1							28
1825	17	6	3				1		1				27
1826	23	6	6		1			1					36
1827	21	9	7			1		1					38
1828	23	5	9	1	2								40
1829	26	4	2									1	33
1830	11	11	7				1						30
1831	22	2		2				1				1	28
1832	21	4	6	1				1					33
1833	24	2	3	1									30
1834	19	4	3	1									28†
1835	33	3	11	1									48
1836	28	6	8	2								1	45
1837	18	8	4	5									36
Total,	702	182	220	52	13	7	1	1	1	1	1	91	1275

The Annual Catalogues for 1800, 1801, 1802, 1803 and 1810 have not been obtained, and the residence of those belonging to the classes of those years (excepting New Hampshire) is not complete.

F.

Concord, N. H. March 2, 1838.

† One of this class belonged to New Brunswick.      ‡ Including one belonging to Lower Canada.

## HISTORICAL ACCOUNT OF THE NEW HAMPSHIRE MEDICAL SOCIETY.

[Prepared at the direction of the Society by JAMES B. ABBOTT, M. D. of Loudon, and THOMAS P. HILL, M. D. of Sanbornton.]

THE NEW HAMPSHIRE MEDICAL SOCIETY is one of the oldest institutions of the kind, established in this country. Soon after the American Revolution, when the happy effects of that glorious event began to be realized in the spirit of enterprise and improvement, which have so generally characterized the people of the United States, the attention of some of the principal physicians of New Hampshire was called particularly to a consideration of what could be done for the benefit of themselves and their brethren of the medical profession; also the preservation of the lives, and the promotion of the health, and consequently the happiness of their fellow-men. After correspondence and conference on this subject, it appeared to them that no better way could be adopted for the accomplishment of their object than the formation of a society for this purpose.

Accordingly, a petition was preferred to the Legislature for the establishment of such an institution by law; and a charter for the same was granted, bearing date, February 11, 1791. The nature, design and objects to be secured by it, will be best expressed in the act of incorporation, which is here inserted.

"As health is essentially necessary to the happiness of society; and as its preservation or recovery is closely connected with the knowledge of the animal economy, and of the properties and effect of Medicine; and as the benefit of Medical Institutions, formed on liberal principles, and encouraged by the patronage of the Law, is universally acknowledged:

"§ 1. *Be it therefore enacted by the Senate and House of Representatives in General Court convened,* That Josiah Bartlett, Joshua Brackett, Ammi Ruhama Cutter, Hall Jackson, Nathaniel Peabody, William Page, Moses Carr, James Brackett, John Rogers, John Jackson, Ezra Green, Ebenezer Rockwood, William Cogswell, Kendall Osgood, George Sparhawk, William Parker, Jr., Samuel Tenney, Benjamin Page, and Isaac Thom, be, and they hereby are, formed into, constituted and made a Body Politic and Corporate, by the name of the NEW HAMPSHIRE MEDICAL SOCIETY; and that they and their successors, and such other persons as shall be elected in the manner herein-after mentioned, shall be and continue a Body Politic and Corporate by the same name for ever.

"§ 2. *And be it further enacted,* That the Fellows of said Society may, from time to time, elect a President, Vice-president, and Secretary, with such other officers as they shall judge necessary and convenient. And the Fellows of said Society shall have full power and authority, from time to time, to determine and establish the names, number, and duty of their several officers, and the tenure and estate they have in their offices, respectively; and also to authorize and empower their President, or some other officer, to administer such oaths to such officers as they, the Fellows of said Society, shall appoint and determine, for the well ordering and good government of the said Society—provided the same be not repugnant to the laws of this State.

"§ 3. *And be it further enacted,* That the Fellows of said Society shall have one common Seal, and power to break, change, and renew the same at their pleasure.

"§ 4. *And be it further enacted,* That the Fellows of said Society may sue and be sued, in all actions, real, personal, and mixed, and prosecute and defend the same unto final judgment and execution, by the name of the NEW HAMPSHIRE MEDICAL SOCIETY.

"§ 5. *And be it further enacted,* That the Fellows of said Society may, from time to time, elect such persons to be Fellows thereof, as they may judge proper; and that they, the Fellows of said Society, shall have power to suspend, expel, or disfranchise, any Fellows of said Society.

*“ § 6. And be it further enacted,* That the Fellows of said Society shall have full power and authority to make and enact such Rules and By-laws, for the better government of said Society, as are not repugnant to the laws of this State; and to annex reasonable fines and penalties to the breach of them, not exceeding the sum of Twenty Pounds, to be sued for and recovered by said Society, and to their own use, in any Court of Record in this State proper to try the same; and also to establish the time and manner of convening the members of said Society; and also to determine the number of Fellows that shall be present to constitute a meeting of said Society; and also that the number of said Society, who are inhabitants of this State, shall not at any time be more than seventy, nor less than fifteen; and that their meeting shall be held in Concord, or such other place within this State, as a majority of the members present, in a legal meeting, shall judge most fit and convenient.

“ And whereas it is clearly of importance, that a just discrimination should be made between such as are duly educated and properly qualified for the duties of their profession, and those who may ignorantly and wickedly administer medicine, whereby the health and lives of many valuable individuals may be endangered, or perhaps lost to the community:

*“ § 7. Be it therefore further enacted,* That the President and Fellows of said Society, or such of their officers or Fellows as they may appoint, shall have full power and authority to examine all candidates for the practice of Physic and Surgery, who shall offer themselves for examination respecting their skill in their profession; and if upon examination, the said candidates shall be found skilled in their profession, and fitted for the practice of it, they shall receive the approbation of the Society, in letters testimonial of such examination, under the Seal of said Society, signed by the President, or such other person or persons as shall be appointed for that purpose.

*“ § 8. And be it further enacted,* That if the said President, and such other person or persons so elected and appointed for the purpose of examining candidates as aforesaid, shall obstinately and unreasonably refuse to examine any candidate so offering himself for examination as aforesaid, such and every such person so elected and appointed as aforesaid, shall be subject to a fine not exceeding One Hundred Pounds, nor less than Twenty Pounds, to be recovered by the said candidate, and to his own use, in any court within this State proper to try the same.

*“ § 9. And be it further enacted,* That it shall be the duty of the said MEDICAL SOCIETY, from time to time, to describe and point out such a medical instruction or education, as they shall judge requisite for candidates for the practice of Physic and Surgery, previous to their examination before them, or their officers appointed for that purpose, respecting their skill in their profession, and shall cause the same to be published in two newspapers printed in different counties in this State. And every candidate examined and approved by the President and Fellows of said Society, or such of their officers or Fellows as they shall appoint, shall be held to pay such reasonable fees of office as shall be established by said Society for the examination of candidates, and letters testimonial in favor of such as shall be approbated. And the Treasurer of said Society for the time being, shall have full power and authority to sue for and recover the same, in any court proper to try the same.

*“ § 10. And be it further enacted,* That the Fellows of said Society may and shall for ever be deemed capable in law, of holding and taking, in fee-simple, or any less estate, by gift, grant, devise, or otherwise, any lands, tenements, or other estate, real or personal, provided that the annual income of the whole real estate that may be given, granted, or devised to, or purchased by, the said Society, shall not exceed the sum of Two Hundred Pounds, and the annual income or interest of said personal estate shall not exceed the sum of One Thousand Pounds: And the annual income or interest of the said real and personal estate, together with the fines and penalties paid to said Society, or recovered by them, shall be appropriated to such purposes as are consistent with the end and design of the institution of said Society, and as the Fellows thereof shall determine.

*“ § 11. And be it further enacted,* That His Excellency Josiah Bartlett, Esq.,

be, and he hereby is, authorized and directed to fix the time and place of holding the first meeting of said Medical Society, and to notify the Fellows thereof accordingly."

In the year 1816, June 21, an additional act was passed in the Legislature, by which the Society is authorized and empowered to admit into its body two hundred members, instead of seventy, the original number of Fellows.

The first meeting of the Society was holden at Lamson's Hall, in Exeter, on Wednesday, May 4, 1791. The following is the recorded account of the meeting.

"Present, His Excellency Josiah Bartlett, Esq., Joshua Brackett, Hall Jackson, Nathaniel Peabody, John Rogers, Ebenezer Rockwood, William Cogswell, William Parker, Jr., Benjamin Page, and Isaac Thom, members.

"Voted and elected Hall Jackson, Chairman, who took the chair accordingly.

"Proceeded to the choice of President, and the ballots being taken and counted, it appeared His Excellency Josiah Bartlett, Esq. was unanimously elected President.

"Proceeded to the choice of Recording Secretary, and the ballots being taken and counted, it appeared that William Parker, Jr. was unanimously chosen to that office.

"Attest,

JOSHUA BRACKETT,  
HALL JACKSON,  
NATHANIEL PEABODY,  
EBENEZER ROCKWOOD,  
JOHN ROGERS,  
BENJAMIN PAGE,  
ISAAC THOM,  
WILLIAM COGSWELL."

"Rockingham ss.

"At Exeter, May 4, 1791, the aforesigned William Parker, Jr. was duly sworn to execute the duties of his office as Recording Secretary.

"Coram, NATHANIEL PEABODY, Jus. Peace."

"Proceeded to the choice of Vice-president; the ballots taken and counted, it appeared the Hon. Joshua Brackett, Esq. was unanimously elected Vice-president.

"Proceeded to the choice of additional members of this Society.

"Levi Bartlett, John Preston, Thomas Stow Ranney, Amos Gale, Thomas Sargeant, Thomas Russel, Nathaniel Kidder, Joseph Tilton, Peter Green, Philip Carrigain, Jonathan Gove, Moses Nichols and James Howe were elected Fellows.

"Voted, That a committee be appointed to form a system of laws and regulations for the Society, to be laid before them at their next meeting.

"Voted, That Joshua Brackett, Ammi R. Cutter, Hall Jackson and John Jackson be the committee; and that the aforesaid committee be requested to report a device of a Seal for the Society.

"Voted, That this meeting be adjourned to the first Thursday in June next, to meet at Hannaford's, in Concord."

The Society met according to adjournment. Little was done. Nathan Smith, Calvin Frink and Thomas Stearns were elected Fellows; and Nathaniel Peabody and Levi Bartlett were added to the committee for preparing laws and regulations for the Society.

The meeting was adjourned to assemble in Exeter the third Wednesday in September following.

The Society met according to adjournment, but there not being a quorum present, the meeting was adjourned to the last Tuesday in November ensuing, to meet at Greenleaf's tavern, in Portsmouth.

The Society convened according to adjournment, and "proceeded to examine the laws and regulations for the Society exhibited by their committee, and having agreed to sundry amendments,

*"Voted, To postpone the further consideration of the laws, &c. to the next annual meeting, and that Samuel Tenney and William Parker, Jr. be a committee to prepare them as altered by this meeting, to be laid before the Society at the annual meeting."*

*"Voted, That the Secretary give public notice in two of the New Hampshire newspapers, of the time and place of holding the annual meeting, which by the adoption of a certain article in the laws and regulations of the Society to be hereafter inserted, is to be on the Wednesday following the general election of the State at the place of holding said election."*

The annual meeting, agreeably to the above vote, was held at Dover, June 13, 1792, at which time the Society adopted a system of By-laws and Regulations which are similar to those now in use. A few alterations, deemed advisable, as circumstances have changed, have been introduced.

Some extracts from the present code of By-laws and Regulations, will now be made, illustrative of the proceedings of the Society.

*"Annual Meeting.* The annual meeting of the Society shall be holden the Tuesday preceding the first Wednesday in June, at 10 o'clock, in the town of Concord, or at such other place as the Society may appoint, fourteen days' notice being previously given by the Secretary in two public papers. Nine Fellows shall constitute a quorum to transact business. At this meeting there shall be elected, by ballot, a President, Vice-president, two Counsellors and two Censors from each district, a Secretary, Treasurer, Librarian, the Library Committee, Committee of Correspondence, and two Delegates to attend the Medical Examinations at Dartmouth College."

*"Assessments.* Every Fellow shall annually contribute one dollar to the funds of the Society, and pay the same to the Treasurer; and no Fellow shall be allowed the loan of any book or other article belonging to the Society, nor be allowed to vote at any meeting, until he shall have made such payment."

*"Resignations.* A Fellow may resign his Fellowship, after giving satisfactory reasons to the Council."

*"Expulsion.* In cases in which the Council of the General Society have original jurisdiction, a complaint shall be lodged with a Counsellor of the district to which the accused party belongs; and if the said Counsellor is convinced that the charge is not a frivolous or vexatious one, he shall annex an order to the complaint, directed to the accused party, requiring him to appear before the Council; which the complainant shall serve on the accused, by leaving an attested copy of the complaint and order with him at least fifteen days before the meeting of the Council, and make a return of his doings thereon to the Secretary, on or before the meeting of the Council.

"No deposition shall be received from either party, unless in case of the consent between the two parties before the Council, the adverse party has been served with a regular notice agreeably to the statute regulating the taking of depositions out of court."

*"Consultations.* It is deemed disreputable, and shall be unlawful, for a Fellow or Associate of this Society, in the capacity of Physician or Surgeon, to advise or consult with any person, unless he has one or more of the following qualifications:—

"1. He shall have been duly examined and licensed by the Censors: or  
"2. He shall have received the degree of Bachelor or Doctor of Medicine at some university: or

"3. In case he has come from some other State or Country, shall produce to the Censors such evidence or testimonials of his qualifications for the practice of Medicine and Surgery, as they shall deem and certify to be sufficient.

"And every Fellow or Associate, who shall consult with, abet, or assist any person not qualified as above, or who has been expelled from the Society, either by visiting his patients, or advising with him in any way whatever, shall for such offence, be disqualified from voting at any meeting for one year, shall be liable to the censure and reprimand of the Council, and in aggravated cases, to expulsion. *Provided nevertheless,* That it may be admissible for Fellows or

Associates to consult with practitioners not regularly licensed, who entered the practice prior to the year 1810, and who are reputed for integrity and morals. But if in any case, a difference of opinion should arise as to the necessity or propriety of such consultations, the case shall be referred to the Council."

**"Dissertations.** It shall be the duty of the President of the Society to read a dissertation or an essay annually, at 11 o'clock, A. M., on the day of the annual meeting, and that the other dissertations be read immediately after. If the persons appointed to read a discourse or dissertation before the Society shall neglect to prepare himself, and shall offer no satisfactory reason, he shall forfeit and pay to the Society the sum of five dollars, to be disposed of for the use of the Library: Provided always, that if such person shall duly cause to be presented to the Society a copy of his dissertation, he may be excused from delivering the same, and the copy so presented shall be read by the Secretary: And every dissertation read before the Society shall be written on quarto paper, ten inches in length, and eight inches in breadth, leaving one inch inner margin to admit of binding; and shall be left with the Librarian, to be kept on file, subject at any time to the inspection of members."

**"Advice.** Patients may be brought before the Society for advice, permission having been obtained from the President. After their examination, a committee of three shall be appointed to report a method of treatment."

**"Delegates.** There shall be annually chosen two delegates to attend the examination of candidates for Medical degrees at Dartmouth College, whose duties shall commence the January succeeding the annual meeting, and continue in office one year."

**"Election of Fellows.** No person shall be elected a Fellow, who is not an Associate of some District Society, and does not sustain a fair moral character."

**"Services.** There shall be no officer of profit or emolument. All duties shall be performed gratuitously. Nevertheless, the Society may refund moneys actually expended in the discharge of duties required by the Society; and may, by special vote, award a reasonable compensation for the extra services of its members.

"There shall be a committee chosen every annual meeting to make a selection of books to be recommended to be read by Medical students.\*

"Every deed or writing, excepting certificates of Fellowship, to which the common Seal is affixed, shall be done in council, signed by the President, and attested by the Secretary. The Council shall nominate or propose all candidates for admission as Fellows or Honorary Members—They shall, at least once in three years, specify such authors as they shall judge most proper to be studied by Medical students—They shall examine all communications, and select such as are proper to be printed, or read before the Society. They shall select two suitable persons to read dissertations annually before the Society—And all the transactions of the Council, except the adjudication of differences, shall be laid before the Society, and shall be there acted on by distinct articles; and if approved, shall be valid, and not otherwise."

**"Qualifications of Licentiates.** 1. No candidate for the practice of Physic and Surgery shall be admitted to examination, until he shall have attained the age of twenty-one years.

2. He shall have a competent knowledge of the English and Latin languages, and a general acquaintance with the principles of geometry, and of natural and moral philosophy.

3. He shall have studied three full years under the direction of some reputable physician or physicians, possessing the requisite qualifications for consultation."

**"Censors.** It is the duty of the Censors to examine all candidates for the practice of Medicine and Surgery, that possess the requisite qualifications. They shall meet at least twice in every year, and shall give public notice of the time and place of each meeting, one of which shall be the day preceding the annual meeting of the Society. Any two of the Censors present shall con-

\* A list of authors is reported from year to year, and were it not for enlarging this document to an unwarrantable size, might be here inserted.

stitute a quorum for business. In every examination, the following course shall be pursued:—The candidate shall be called on for written testimonials of his having complied with the requisitions of the Society in respect to education: and it shall be especially inquired, whether any portion of the time which he has professed to devote to his professional education, has been employed in school-keeping, or any other occupation; and all time so employed shall be deducted from the time professedly devoted to his medical education. Likewise, the candidate's knowledge of the Latin language, and of the principles of geometry, and of natural and moral philosophy, shall be carefully inquired into, and fully shown, either by certificates from teachers of established reputation and good credit, or actual examination; and in every case where the Censors are not fully satisfied on these points, the examination shall close, and letters of approbation and license shall be refused. In case the Censors are satisfied on the points above stated, the candidate shall be critically examined in the following branches, viz. anatomy, physiology, chemistry, *materia medica*, midwifery, surgery, pathology and therapeutics; and if the acquirements of the candidate appear to be such as to qualify him to take charge of the lives and health of his fellow-men, he shall receive a letter of approbation and license, of the form following—for which he shall pay the sum of ten dollars, to be devoted exclusively for the benefit of the library.

## STATE OF NEW HAMPSHIRE.

“We, the Censors of the New Hampshire Medical Society, duly appointed and authorized, have examined A. B. of C. in the county of D., a candidate for the practice of Physic and Surgery; and having found him qualified, do approve and license him a practitioner in Medicine and Surgery, agreeably to law in that case made and provided.

Dated at \_\_\_\_\_, this \_\_\_\_\_ day of \_\_\_\_\_, A. D. 18—.

E. F. { Censors.  
G. H. }

By virtue of the power in me vested, I have hereunto caused the Seal of the New Hampshire Medical Society to be affixed.

J. K., President.

Attest, L. M., Secretary.”

“*District Societies.* Every application for the establishment of a District Society shall be made in writing to the Council, and if approved by the Society, they shall issue a Charter in the following form, viz.

## STATE OF NEW HAMPSHIRE.

*The Council of the New Hampshire Medical Society, }  
To A., B. and C., Fellows of said Society, }*

GREETING.

“Your application made in due form, requesting that a District Medical Society might be instituted, to consist of the Fellows and Associates residing in the towns of \_\_\_\_\_, was duly considered and approved by the Society, on the \_\_\_\_\_ day of \_\_\_\_\_, Anno Domini 18—.

Be it therefore known, that a District Society, by the name of \_\_\_\_\_, is hereby established, to consist of the Fellows of the New Hampshire Medical Society and the Associates now resident in the towns above mentioned, and of such others as they may hereafter elect: and A. B. is hereby authorized to call a meeting of the same, for the purpose of electing officers, and transacting any other business necessary for organizing said Society.

In testimony whereof, we have hereunto subscribed our names, this \_\_\_\_\_ day of \_\_\_\_\_, Anno Domini 18—.

C. D.  
E. F. { Council.  
G. H. }

By virtue of the power in me vested, I have caused the Seal of the New Hampshire Medical Society to be hereunto affixed.

I. J., President.

Attest, K. L., Secretary.”

“Each District Society may establish such regulations, and appoint such officers as they may think necessary for their own good government, not repugnant to the laws of the General Society.”

“Each District Society may elect, as Associates, all practitioners of physic and surgery residing within their District, who possess the requisite qualifications for consultation.”

“Associates shall be entitled to the same privileges as the Fellows, in the respective Societies to which they belong.”

"Fellows and Honorary Members of the General Society may attend the meetings of any District Society, but are not entitled to the privilege of voting."

"*Fee Bills.* Whereas it is inconsistent with the dignity of the medical profession, for physicians, in their corporate capacities, to establish fee-bills, or fix the rate of professional charges,—This Society therefore will not establish the rate of medical charges; and any such proceeding in the District Societies are hereby declared to be null and of no effect. Nevertheless, in order to promote harmony, and to prevent jealousy and collision in business, it is recommended to individuals in their respective towns, to adopt an uniformity in charges; and it should be deemed a point of honor to adhere to them, provided that gratuitous services to the poor be not prohibited."

"*Adjustment of Differences.* The Council of the General Society shall have original jurisdiction in all cases of controversy, between two persons belonging to different districts, and also cases of complaints preferred against a member, which, if it prove correct, render him liable to expulsion from the Society. And in all cases where such differences shall arise between Fellows and Associates, not members of the same District, they shall be referred directly to the Council of the General Society: And differences existing between members of the Council, shall be decided by the remaining members thereof. In any breach of the By-laws of this Society by any individual member or members, it shall be the duty of the complainant in all cases to prefer the charges within one year from the annual meeting next after the offence is committed."

"*District Societies.* The Secretaries of the District Societies shall annually transmit to the Secretary of the General Society, on or before the first Monday preceding the annual meeting of the State Society, an abstract of the proceedings of their respective Societies; also a list of all the Associates; and in case of neglect, shall forfeit and pay to the Treasurer of the General Society, the sum of ten dollars.

"The proceedings and acts of District Societies shall be subject to the control of the General Society, and may be by them amended or abolished as they shall deem expedient.

"Each District shall be entitled to the examining fees for the increase of the District library, or as they may otherwise dispose of the same.

"*Resolved,* That when a Fellow of this Society resigns his membership in the District Society to which he belongs, his membership will at the same time cease in this Society.

"*Resolved,* That it be the duty of each member of this Society to use his influence, and discourage in every way in his power, any young gentleman from entering the study of physic, without an education that would entitle him to admission as a member of Dartmouth College.

"*Resolved,* That it be the duty of the President to call on all members present at every meeting, to report such epidemic and prevailing diseases as have occurred at any time within the circle of their practice, and the method of treatment which has been successfully pursued in their cure; and all other facts and information relative to the practice of medicine, which may be thought worthy of notice. That those cases, when convenient, shall be communicated in writing; and that it shall be the duty of the Secretary to record a condensed account of the same in the Cure-Book of the Society."

The POLICE of the Society, similar to the Police of the Massachusetts Medical Society, which was selected from Percival's Medical Ethics, and prepared with great circumspection, is here inserted as showing the excellence of the principles of the Society, and the integrity of the gentlemen composing the body. It was adopted about nineteen years since.

"*Consultations.* Consultations should be encouraged in difficult and protracted cases, as they give rise to confidence, energy, and more enlarged views in practice. On such occasions, no rivalship or jealousy should be indulged; candor, justice, and all due respect should be exercised towards the physician who first attended; and as he may be presumed to be best acquainted with the patient and his family, he should deliver all the directions, and perform such

operations as are agreed upon, unless he request otherwise. It should be the province, however, of the senior consulting physician to propose the necessary questions to the sick.

"The consulting physician is never to visit without the attending one, unless by the desire of the latter, or when, as in sudden emergency, he is not to be found. No discussion of the case should take place before the patient or his friends, and no prognostications shall be delivered which are not the result of previous deliberation and concurrence. Theoretical debates shall be avoided in consultations, as occasioning perplexity and loss of time; for there may be much diversity of opinion on speculative points, with perfect agreement on the mode of practice. Physicians, in consultations, whatever may be their private resentments or opinions of each other, should divest themselves of all partialities, and think of nothing but what will most effectually contribute to the relief of those under their care.

"If a physician's mind is not open to conviction, from whatever quarter it may come, he should in honor decline the consultation. In consultations, all debates and discussions are to be confidential; and the utmost punctuality should be observed in consultation visits.

*"Interferences.* Medicine is a liberal profession. Practitioners ought to be men of education; and their expectations of business should be founded on their qualifications, not on artifice and insinuation. A certain undefinable species of assiduities and attentions to families usually employing another, is to be considered as beneath the dignity of a regular physician, and as making a mere trade of a learned profession; and all officious interferences in cases of sickness of such families, evince a meanness of disposition unbecoming the character of a practitioner or gentleman. No meddling inquiries should be made concerning them, nor hints given relative to their nature or treatment, nor any selfish conduct pursued that may directly or indirectly tend to weaken confidence in the physician or surgeon who has the care of them.

"When a physician or surgeon is called to a patient who has been under the care of another gentleman of the faculty, he shall ascertain, before any examination of the case, whether that gentleman still continues his visits, and whether the patient considers himself under his care: in which case, he is not to assume the charge of the patient, nor to give advice, (excepting in instances of sudden attack,) without a regular consultation: and if such previously attending gentleman has discontinued his visits, and the patient does not consider himself under his care, his practice should be treated with candor, and justified so far as probity and truth will admit: for the want of success in the primary treatment of the disorder, is no impeachment of professional skill and knowledge. It frequently happens, that a physician, in incidental communications with the patients of others, or with their friends, may have their cases stated to him in so direct a manner, as not to admit of his declining to pay attention to them. Under such circumstances, his observations should be delivered with the most delicate propriety and reserve. He should not interfere in the curative plans pursued, and should even recommend a steady adherence to them, if they appear to merit approbation.

*"Differences of Physicians.* As diversity of opinion, and opposition of interest, may in the medical, as in other professions, sometimes occasion *controversy*, and even *contention*; whenever such cases unfortunately occur as may affect the honor and respectability of the profession, and cannot be immediately terminated, they should be referred to the arbitration of the neighboring physicians. But neither the subject matter of such references, nor the adjudication, should be made public, as they may be personally injurious to the individuals concerned, and what is of more consequence, discredit the profession, and expose the faculty to contempt and ridicule.

*"Discouragement of Quackery.* The use of quack medicines should be discouraged as disgraceful to the profession, injurious to health, and often destructive to life. No physician or surgeon therefore, shall dispense a secret nostrum, whether it be his invention, or exclusive property: for if it be of real efficacy, the concealment of it is inconsistent with beneficence and professional

liberality; and if mystery alone give it value and importance, such craft implies either disgraceful ignorance, or fraudulent avarice.

*Conduct for the support of the Medical Character.* A physician should cautiously guard against whatever may injure the general respectability of the profession, and should avoid all contumelious representations of the faculty at large, all general charges against their selfishness or improbity, or the indulgence of an affected or jocular skepticism, concerning the efficacy and utility of the healing art.

*Fees.* General rules should be adopted by the faculty in each town, relative to the pecuniary acknowledgments of their patients, and it should be deemed a point of honor to adhere to them; and every deviation from, or evasion of such rules, should be considered as meriting the indignation and contempt of the fraternity. Gratuitous services to the poor are by no means prohibited. The characteristical beneficence of the profession is inconsistent with sordid views and avaricious rapacity. The poor of every description should be the objects of our peculiar care. Doct. Boerhaave used to say they were his best patients, because God was their paymaster.

*Exemption from charges.* The clergyman of the town, and all members of the medical profession, should be attended gratuitously; but visits should not be obtruded officiously, as such civility may give rise to embarrassments, or interfere with that choice on which confidence depends. Distant members of the faculty, when they request attendance, should be expected to defray the charges of travelling: and such of the clergy from abroad, as are enabled by their incomes to make a reasonable remuneration for medical attendance, are not more privileged than any other order of patients."

At the first annual meeting of the Society, efforts were made for the establishment of a Library; and Doct. Joshua Brackett presented to the Society as a donation, his medical books, consisting of one hundred and twenty volumes. He reserved to himself, however, the right of retaining them in his possession during his life.\* The Library has been enlarged from time to time, until it now contains a respectable number of volumes. By vote of the Society, it is divided and placed in the hands of the District Librarians for the use of those Societies.

Six District Societies have been chartered by the State Society, viz. the Centre, Western, Strafford, Southern, Grafton and Rockingham.

At the annual meeting of the Society in June, 1820, "it having been suggested by Prof. Mussey, that the interests of medicine in this State might be promoted by having two Delegates appointed by this Society, whose duty it shall be to attend the examinations of candidates at Dartmouth College for medical degrees, and also to sign medical diplomas, therefore,

*Resolved,* That this Society at each annual meeting, appoint by ballot, two Delegates for the above purpose; provided, that the corporation of the college should at their next annual meeting authorize their medical school in such a connection with this Society.

"In pursuance of the above Resolution, Doct. Josiah Bartlett and Doct. Ebenezer Lerned were elected Delegates from the Society for the ensuing year."

This is considered a very advantageous arrangement both to the Society and the College. It serves as a bond of union between them, and produces a unity in feeling, interest and effort for the advancement of medical science. The benefit is mutual. While it no doubt increases the number of students who resort there for medical instruction, it excites a spirit of medical enterprise in the members of the Society, as they are alternately elected to attend the examinations.

\* Besides the above donation, the Society received from Doct. Brackett's widow at her decease, a legacy of \$500, to be applied to such purposes as the Society shall direct. In reference to the above donation and legacy, we find in the records of the Society the following:—

"To perpetuate in the New Hampshire Medical Society's Library the name of its founder,

"Resolved, That the name of BRACKETT shall be marked in golden letters on the covers of all the books that were presented by him, or purchased by Mrs. Brackett's legacy." A biographical notice of these two characters was also voted to be prepared, and entered upon the records of the Society.

A report is made every year to the Society by the Delegates. These reports are highly creditable to the Medical Institution at Hanover. This Institution is among the oldest and most respectable in the Union. The following extract is made from a late report of the Delegation.

"In reporting to this Society, we would observe that we consider the Institution in high standing, and meriting the confidence of this Society, and of the profession throughout the State. With regard to the character of the instruction given, the thorough qualifications and elevated standing of the professors in the several departments, it would be useless for us to speak. Their merits are too well known to receive any addition from any thing which we can say. One great source of instruction and of facility in improvement, especially in Anatomy, Surgery and Physiology, is the extensive and splendid Anatomical Museum connected with the Institution. The additions to it within a few years have been numerous and important. The indefatigable professor of Anatomy appears to spare no labor nor expense to make this Museum worthy the Institution, and worthy of any institution in our country. In fact, there are probably few in the United States which are superior, and in some respects, none which equals it."

A Medical Journal, or a periodical of that nature, has at times been contemplated by the Society, but nothing of that kind has as yet been published.

This Society has taken a bold and decided stand in the cause of *temperance*. As early as the year 1827, we find the following Resolutions *unanimously* adopted.

"*Resolved*, 1. That in the opinion of this Society, the use of distilled spirit is *never necessary*, and generally hurtful to persons in health; and that it affords no protection against contagious diseases; but, on the contrary, promotes a disposition to be affected by such diseases, especially when taken habitually, or somewhat freely.

"2. That we consider that distilled spirit is not essentially necessary in the treatment of a single disease, and that it might be safely removed from the shelves of the physician and apothecary.

"3. That it is the duty of each member of this Society, entirely to abstain from distilled spirit, and to discourage its use among those with whom he may have influence."

At a later date, we find a Resolution recommending "*total abstinence from all intoxicating drinks*."

The influence of the profession as a class has been great, and probably has done more towards the building up of the cause of temperance, than that of any other class in the community. Individuals of the Society have been conspicuous leaders in the cause. Among the foremost of these, may be mentioned Prof. Mussey of Hanover, whose exertions have been unremitting, and whose influence has been extensively felt.

At the annual meeting in 1836, the following Resolution was passed:—

"*Resolved*, That in our opinion, humanity calls for the establishment of an Insane Hospital in some central place in this State, and that the Secretary of this Society furnish the Speaker of the House of Representatives with a copy of this Resolution."

A large majority of the members of the Society are professors of religion; and we think it not too much to say, that next to the clergy, no class of citizens are more influential in elevating the standard of sound morality, and entertain more enlarged views of the importance of the Christian religion.

From a review of their proceedings, it will be seen that the Society have never lost sight of those humane principles laid down in their by-laws and regulations. In all their plans and operations, their object seems to have been to accomplish the charitable designs of the benevolent founders of the Institution.

The number examined by the Censors and licensed to practice, since the formation of the Society, is one hundred and twenty-seven; and the number who have received medical degrees at Dartmouth College since the connection between the Society and that Institution, is three hundred and seventy-eight.

### FELLOWS OF THE NEW HAMPSHIRE MEDICAL SOCIETY.

Those individuals whose names are in Small Capitals, have been Presidents of the Society.

#### ORIGINAL MEMBERS.\*

<b>JOSIAH BARTLETT,</b>	Kingston.	<b>Ezra Green,</b>	Dover.
<b>JOSHUA BRACKETT,</b>	Portsmouth.	<b>Ebenezer Rockwood,</b>	Wilton.
<b>AMMI R. CUTTER,</b>	Portsmouth.	<b>William Cogswell,</b>	Atkinson.
<b>Hall Jackson,</b>	Portsmouth.	<b>Kendall Osgood,</b>	Peterborough.
<b>Nathaniel Peabody,</b>	Exeter.	<b>George Sparhawk,</b>	Walpole.
<b>William Page,</b>	Charlestown.	<b>William Parker, Jr.,</b>	Exeter.
<b>Moses Carr,</b>	Somersworth.	<b>Samuel Tenney,</b>	Exeter.
<b>James Brackett,</b>	Lee.	<b>Benjamin Page,</b>	Exeter.
<b>John Rogers,</b>	Plymouth.	<b>Isaac Thom,</b>	Londonderry.
<b>John Jackson,</b>	Portsmouth.		

\* The following brief notices of the nineteen original members were kindly furnished by John Farmer, Esq. of Concord, Corresponding Secretary of the New Hampshire Historical Society.

**JOSIAH BARTLETT.** He was born in Amesbury, Ms. in Nov. 1729, was distinguished in public life, and is well known in being one of the signers of the Declaration of Independence, and as governor of this State. He died at Kingston, May 19, 1795, aged 65. There are ample accounts of him in various publications.

**JOSHUA BRACKETT.** He was born in Greenland, May, 1733, and was graduated at Harvard College, 1752, studied medicine with Doct. Clement Jackson, of Portsmouth. He was the second President of the Society. He continued in practice until his death, June 23, 1802, aged 69. There is a sketch of him in Farmer and Moore's Collections.

**AMMI RUHAMAH CUTTER.** He was a native of North Yarmouth, Me., and was born in 1735, and graduated in Harvard College in the same class with Doct. Brackett. He was surgeon in the second expedition against Louisburg. He settled in Portsmouth as early as 1777, and there died, Dec. 8, 1820, in the 86th year of his age.

**HALL JACKSON.** He was son of Doct. Clement Jackson, and was born at Hampton in Nov., 1739, received from Harvard College the honorary degree of M. D. in 1793. He died, Sept. 28, 1797, in his 58th year. A notice of him may be found in President Alden's Collection of Epitaphs, in Adams's Annals of Portsmouth, &c.

**NATHANIEL PEABODY.** He was son of Doct. Jacob Peabody, and was born in March, 1741, at Topsfield, Ms., studied with his father, and settled in practice at Atkinson. He was much distinguished in public life, died at Exeter, June 22, 1823, aged 81. A full account of him may be found in Farmer and Moore's Collections, Vol. III.

**WILLIAM PAGE.** He was of Charlestown, and in the time of the controversy with Vermont, was Sheriff under the authority of that State.

**MOSES CARR.** He was the oldest of the original founders, being 76 years of age when the Society was incorporated. He was a native of Newbury, Ms.—born in Nov. 1715, settled in Somersworth at the age of 20 years, and continued in practice 60 years. He died March 30, 1800, aged 84.

**JAMES BRACKETT.** He resided in Lee, which town he represented in the General Court in 1786.

**JOHN ROGERS.** He was son of a minister of the same name, of Leominster, Ms., where he was born, March 27, 1755. He was graduated at Harvard College in 1776, settled in Plymouth, which he represented in the State Legislature, and died in that town, March 8, 1814, aged 59 years. He was a gentleman much esteemed for his literature, particularly for his poetical powers.

**JOHN JACKSON.** He was a brother to Doct. Hall Jackson, and practiced in his profession at Portsmouth.

**EZRA GREEN.** He was a native of Malden, Ms., born in June, 1746, graduated at Harvard College in 1765, and is the second oldest graduate of that institution, living. He settled in Dover as early as 1778, and still resides there.

**EBENEZER ROCKWOOD.** He was graduated at Harvard College in 1773, and settled in practice in Wilton, where he died, Feb. 10, 1830, aged 87.

**WILLIAM COGSWELL.** He was son of Nathaniel Cogswell, born at Haverhill, Ms., July 11, 1760, and was one of nineteen children of the same parents. He studied medicine under the direction of Doct. Nathaniel Peabody. In July, 1781, he was appointed Surgeon's Mate to Doct. Eustis, late governor of the Commonwealth of Massachusetts, in the Military Hospital at West Point, and continued in that office until the end of the war in 1783. He was afterwards promoted to the chief charge of that hospital. Subsequently he settled at Atkinson in the practice of his profession, where he continued until his death, Jan. 1, 1831, aged 70. A memoir of him may be found in the 5th Vol. of the Collections of the New Hampshire Historical Society.

**KENDALL OSGOOD and GEORGE SPARHAWK.** Of these, we have little more than that the first named resided in Peterborough, and the last in Walpole.

**WILLIAM PARKER, Jr.** He was son of William Parker and resided in Exeter.

**SAMUEL TENNEY.** He also resided in Exeter, where he died, Feb. 6, 1816, aged 68. He was a native of Rowley, Ms., was a graduate of Harvard College in 1772, a member of the American Academy of Arts and Sciences, and of the Massachusetts Historical Society. He was also a Representative in Congress.

**BENJAMIN PAGE.** He was born in Kensington, 1746, practiced in Exeter, removed from New Hampshire to Maine in 1800, and died at Hallowell, in that State, Oct. 28, 1824, aged 78. There is a sketch of him in Lord's edition of Lemprière's Universal Biography.

**ISAAC THOM.** He was of Derry, and resided there until his death, which occurred some years since.

These were the founders of the Society, and they were men of character and high consideration in their day. Only one out of the nineteen still survives, the venerable Doct. Green, of Dover, in the 92d year of his age.

*The following Persons have been elected since the Society was formed.*

<i>Names.</i>	<i>Residence.</i>	<i>When elected.</i>		
Levi Bartlett,	Kingston,	1791	Robert Woodbury,	Barrington,
John Preston,	New Ipswich,	1791	Thomas Shannon,	Pittsfield,
Thomas S. Ranney,	Brentwood,	1791	John Starr,	Northwood,
Amos Gale,	Kingston,	1791	Alexander T. Clark,	Northfield,
Thomas Sargent,	Chester,	1791	James Stark,	Hopkinton,
Thomas Russell,		1791	James Crombie,	Temple,
Nathaniel Kidder,	Newmarket,	1791	Moses Long,	Concord,
Joseph Tilton,	Exeter,	1791	John P. Bachelder,	Charlestown,
Peter Green,	Concord,	1791	Luther Farley,	Francesstown,
Philip Carrigain,	Concord,	1791	Samuel Pray,	Rochester,
Jonathan Gove,	Goffstown,	1791	Jabez Dow,	Dover,
Moses Nichols,	Amherst,	1791	Joseph Boyden,	Tamworth,
James Howe,	Rochester,	1791	Thomas Lindsey,	Wakefield,
<b>NATHAN SMITH,*</b>	Hanover,	1791	Jedediah Chapman,	Wolfborough,
Calvin Frink,	Keene,	1791	<b>REUBEN D. MUSSEY,</b>	Hanover,
Thomas Stearne,	Claremont,	1791	Josiah Dwight,	Portsmouth,
John Bond,	Hampstead,	1793	<b>DANIEL ADAMS,</b>	Mont Vernon,
Jacob Kittredge,	Dover,	1793	Abel Blanchard,	Pembroke,
Joseph Bartlett,	Salisbury,	1794	Silas Merrill,	Andover,
Benjamin Jones,	Lyndeborough,	1794	James Odell,	Stratham,
<b>JOSIAH BARTLETT,</b>	Siratham,	1799	Amasa Kelley,	Chichester,
Ezra Bartlett,	Warren,	1800	John Carr,	Sanbornton,
Ebenezer Lerned,	Hopkinton,	1800	Moses Kidder,	Dublin,
Thomas Adams,	Pembroke,	1800	William Prescott,	Gilmanton,
William Cutter,	Portsmouth,	1800	Josiah Crosby,	Deerfield,
Amos Gale, Jr.,	Kingston,	1800	Thomas Chadbourne,	Concord,
Samuel Foster,	Candia,	1800	John Preston,	New Ipswich,
John Fogg,	Northampton,	1800	Cyrus Perkins,	Hanover,
Benjamin Rowe,	Kensington,	1801	Peter Bartlett,	Salisbury,
Edmund Chadwick,	Deerfield,	1803	John Proctor,	Salisbury,
Lyman Spalding,	Portsmouth,	1803	Joseph M. Harper,	Canterbury,
Joshua Brackett,	Portsmouth,	1807	Nathan Bachelder,	Epping,
Samuel Morril,	Epsom,	1807	Isaac Wallace,	Londonderry,
James H. Pierrepont,	Portsmouth,	1809	Benjamin Parker,	Concord,
<b>MATTHIAS SPALDING,</b>	Amherst,	1809	Noah Hardy,	Hollis,
Dan Hough,	Keene,	1809	Henry Bond,	Concord,
Edmund Carlton,	Haverhill,	1810	David Carter,	Peterborough,
Asa Crosby,	Sandwich,	1810	Andrew P. Wiggin,	Greenland,
Seth Fogg,	Deerfield,	1810	Ebenezer Morse,	Walpole,
Robert Berkley,	Londonderry,	1810	Isaac Doten,	New Hampton,
George Farrar,	Londonderry,	1811	Benjamin Kittredge,	Chester,
Benjamin Kelley,	Gilmanton,	1811	John French,	Landaff,
Josiah Lane,	Meredith,	1811	Alexander Boyd,	Newport,
Jonathan Greely,	Dover,	1811	John Ramsay,	Greenfield,
Erasmus Torrey,	Cornish,	1811	Israel Gale,	Newtown,
Daniel Adams,	Keene,	1811	Asa Perkins,	Dover,
<b>AMOS TWITCHELL,</b>	Keene,	1811	Josiah Kittredge,	Pembroke,
Zadok Howe,	Concord,	1812	John Wallace,	Miltord,
Jedediah Ingalls,	Durham,	1812	Peter P. Woodbury,	Bedford,
Job Wilson,	Salisbury,	1814	Abner Johnson,	Springfield,
Caleb Morse,	Moultonborough,	1814	James Farrington,	Rochester,
<b>DAVID L. MORRIL,</b>	Goffstown,	1815	Levi Merrill,	Tuftonborough,
			William Tenney,	Loudon,

\* Doct. **NATHAN SMITH** was born in Rehoboth, Ms. Sept. 30, 1762. He studied physic with Doct. Josiah Goodhue, of Putney, Vt. He commenced the active duties of his profession at Cornish, N. H. By unremitting application and perseverance in the study and practice of physic and surgery, he rose from obscurity to eminence. He was the founder of the Medical Institution at Hanover, about 1798; and for several years the business of instruction in the various branches of medicine and surgery, as well as the auxiliary sciences, was performed by him. In 1813, he was appointed professor in the Medical Institution of Yale College. From that time, till his death, he delivered an annual course of lectures on the theory and practice of physic and surgery, to the class of medical students in Yale College. After leaving Hanover, he also delivered one course of lectures on the same branches at Dartmouth College; one at the Vermont University, in Burlington, and two at the Institution of Bowdoin College, in Maine. He was ever active in business, and extensively employed in the calls of the profession. Many there are who have been his patients and pupils, that award to him the tribute of grateful remembrance, for the skill, benevolence, and assiduity with which he discharged the duties of his avocations for their benefit. He died after an illness of six months, on the 26th of January, 1829, aged 66, in the faith and hopes of the gospel.

The following resolve, passed by the New Hampshire Medical Society, June 3, 1829, shows in some degree the estimation of the merits of Doct. Smith, as regarded by the Society, viz.

"Resolved, That this Society entertain a deep sense of the loss the Medical Profession has sustained in the recent death of Doct. Nathan Smith, formerly a President of this Society, and one of the most distinguished teachers and practitioners of the healing art, in its more important branches, which New England has ever produced; and that an Eulogy upon this eminent man be pronounced at the next annual meeting of the Society."

Thomas H. Merrill,	Raymond,	1820	Daniel Hovey,	Canaan,	1821
Jacob Kirtledge,	Dover,	1820	Charles Platridge,	Canaan,	1821
William Graves,	Deerfield,	1820	Robert Burns,	Hebron,	1821
William Barber,	Mason,	1820	Samuel Rogers,	Plymouth,	1821
Charles G. Adams,	Keene,	1820	Ichabod Shaw,	Moultonborough,	1821
James A. Gregg,	Unity,	1820	Samuel Webber,	Charlestown,	1821
Benjamin C. Parker,	Aeworth,	1820	Asa D. Shuriff,	Ridge,	1821
Truman Abell,	Lempster,	1820	James Batchelder,	Marlboro',	1821
Oliver Hastings,	Charlestown,	1820	Jared Perkins,	Fitzwilliam,	1821
Thomas P. Hill,	Sanbornton,	1820	J. Chase Prescott,	Gilford,	1821
DANIEL OLIVER,	Hanover,	1821	Nathaniel Low,	S. Berwick, Me.,	1821
James F. Dana,	Hanover,	1821	Moses Colby,	Ossipee,	1821
John Dewey,	Lancaster,	1821	Asa Heald,	Dublin,	1821
Aaron P. Grosvenor,	Pelham,	1821	— Pond,	Fitzwilliam,	1821
Abel Goodrich,	Merrimack,	1821	Timothy Tilton,	Canaan,	1821
Isaac Colby,	New London,	1821	Samuel Richardson,	Peterboro',	1821
Jacob Straw,	Henniker,	1821	Elijah Coburn,	Dunstable,	1821
Nathan Jones,	Temple,	1821	John T. Sanborn,	New Chester,	1821
Daniel Wardwell,	Lyndeborough,	1821	John Clark,	Sutton,	1821
Nathaniel Howard,	Weare,	1821	Isaac Tewksbury,	Hampstead,	1821
James M. Fuller,	Milford,	1821	George W. Gale,	Newmarket,	1821
Ebenezer Dearborn,	Dunstable,	1821	Josiah Lane,	Candia,	1821
Samuel Smith,	Bristol,	1821	J. W. Parsons,	Rye,	1821
David T. Livy,	Wolborough,	1821	Prescott Lawrence,	Epping,	1821
John Morrison,	Alton,	1821	Edward Dearborn,	Seabrook,	1821
Joseph Hammond,	Farmington,	1821	Jonathan Bailey,	E. Kingston,	1821
John W. Kimball,	Campton,	1821	Charles A. Cheever,	Portsmouth,	1821
Stephen Drew,	Milton,	1821	Thomas Bassett,	Kingston,	1821
Charles White,	Sandwich,	1821	Josiah Bartlett, Jr.,	Stratham,	1821
Luke Howe,	Jaffrey,	1821	Tilton Elkins,	Andover,	1821
Thomas Jewett,	Ridge,	1821	James W. Perkins,	Windham,	1821
Peter Tuttle,	Hancock,	1821	— Cilley,	Weare,	1821
Jonas Hutchinson,	Hancock,	1821	Ezra Carter,	Loudon,	1821
William Smith,	Northwood,	1821	Elijah Colby,	Concord,	1821
John McCrillis,	Wakefield,	1821	Thomas Peach,	Boscawen,	1821
Thomas Whipple, Jr.	Wentworth,	1821	Lemuel M. Barker,	Chester,	1821
Josiah Richards,	Claremont,	1821	Willis Johnson,	Mason,	1821
John Rogers,	Boscawen,	1822	Stephen Cole,	Cornish,	1821
Timothy Parkhurst,	Wilton,	1822	Reuben Hatch,	Hillsboro',	1821
Matthias Spalding,	Milford,	1822	George F. Dunbar,	Westmoreland,	1821
John Durkee,	Meredith,	1822	Dixi Crosby,	Gilmanton,	1821
John Dalton,	New Boston,	1822	Jacob Williams,	Gilmanton,	1821
Nathan Sanborn,	Henniker,	1822	Samuel W. Dow,	Dover,	1821
John B. McGregor,	Newport,	1822	Asahel Dearborn,	Effingham,	1821
John Sanborn,	Meredith,	1822	Thomas Lindsay,	Wakefield,	1821
Richard Russell,	Wakefield,	1822	John B. Dusman,	Keene,	1821
Joseph Dalton,	Brentwood,	1823	Putnam Barron,	Charlestown,	1821
James Barr,	New Ipswich,	1823	James S. Fernald,	Barrington,	1821
Jabez B. Priest,	Peterborough,	1823	James B. Abbott,	Loudon,	1821
Adonijah Howe,	Jaffrey,	1823	Joseph B. Eastman,	Concord,	1821
Benjamin Skelton,	Pelham,	1823	John C. Page,	Gilmanton,	1821
Samuel Huston,	Hooksett,	1823	Moses Hill,	Northwood,	1821
Rufus Kirtledge,	Chester,	1823	Anson Brackett,	Haverhill,	1821
William Burns,	Littleton,	1823	John Clough,	Enfield,	1821
Daniel Mowe,	New Durham,	1823	Thomas J. Tibbets,	Wolfboro',	1821
John P. Elkins,	Middleton,	1823	Moses Warren,	Middleton,	1821
Caleb Buswell,	Warner,	1823	Jeremiah Blake,	Pittsfield,	1821
Robert Lane,	Sutton,	1823	Richard Williams,	Milford,	1821
John Thurston,	Portsmouth,	1823	Nathaniel Leavitt,	Croydon,	1821
William Perry,	Exeter,	1823	George W. Kirtledge,	Dover,	1821
Austin George,	Boscawen,	1823	Joseph H. Smith,	Dover,	1821
Silas Walker,	Goffstown,	1823	Oliver W. Austin,	Somersworth,	1821
Simeon I. Bard,	Weare,	1824	Thomas W. Wilson,	Salisbury,	1821
Cyrus Hamilton,	Lyme,	1824	David Wells,	Deerfield,	1821
Cyrus B. Hamilton,	Lyme,	1824	Eber Carpenter,	Alstead,	1821
Alanson Stark,	Orford,	1824	Harvey Carpenter,	Chesterfield,	1821
Eliphalet Kimball,	Orford,	1824	Calvin Hubbard,	Nelson,	1821
Harvey Studley,	Bradford,	1824	John S. Elliot,	Pittsfield,	1821
Enos Hoyt,	Northfield,	1824	Samuel Long,	Plymouth,	1821
Obadiah E. Durgin,	Sanbornton,	1824	Alonzo Whipple,	— ,	1821
Joseph Foord,	Piermont,	1824	Simeon D. Colburn,	Derry,	1821
Jeremiah Stickney,	Antrim,	1824	Luther V. Bell,	Dublin,	1821
Jesse Merrill,	Salisbury,	1824	Asa Heald,	Fitzwilliam,	1821
Isaac Stearns,	Dunbarton,	1824	Silas Cummings,	Sullivan,	1821
Elias Frost,	Plainfield,	1824	Timothy O. Lane,	Chichester,	1821
— Martin,	Plainfield,	1824	Charles Chase,		

John L. Fifield,	Sutton,	1835	Richard P. J. Tenney,	Loudon,	1836
Charles Whitney,	Troy,	1835	Elijah Blaisdell,	Boscawen,	1836
Otis Hoyt,	Mason,	1836	Noah Martin,	Dover,	1836
David Flanders,	Londonderry,	1836	Timothy Haynes,	Concord,	1837
James Peterson,	Weare,	1836	Thomas Brown,	Concord,	1837
Micah Eldridge,	Durstable,	1836	Thomas Wallace,	Derry,	1837
Hezekiah Eldridge,	Pembroke,	1836	John T. G. Leach,	Concord,	1837
William Brown,	Chester,	1836	James F. Sargent,	Hopkinton,	1837

## HONORARY MEMBERS.

<i>Elected.</i>	<i>Elected.</i>
Thomas Kittredge, M. D., Andover, Ms.,	1793
Oliver Prescott, M. D., Groton, Ms.,	1794
James Simms, M. D., London, Eng.,	1803
Edward Jenner, M. D., LL. D., Cheltenham, Eng.,	1808
David Ramsay, M. D., Charleston, S. C.,	1808
Benjamin Rush, M. D., Philadelphia, Pa.,	1808
John Warren, M. D., Boston, Ms.,	1808
Benj. Waterhouse, M. D., Cambridge, Ms.,	1808
Sam'l L. Mitchell, M. D., LL. D., N. York,	1808
Joshua Fisher, M. D., Beverly, Ms.,	1808
E. A. Holyoke, M. D., LL. D., Salem, Ms.,	1808
Henry Wells, M. D., Montague, Ms.,	1808
Caspar Wistar, M. D., Philadelphia,	1810
Benjamin S. Barton, M. D., Do.,	1810
Philip S. Physick, M. D., Do.,	1810
John R. Coxe, M. D., Do.,	1810
John S. Dorsey, M. D., Do.,	1810
Wright Post, M. D., New York,	1810
Edward Miller, M. D., Do.,	1810
G. C. Shattuck, M. D., A. A. S., Boston, Ms.,	1811
John C. Warren, M. D., Do.,	1811
John Gorham, M. D., Do.,	1811
William Ingalls, M. D., Do.,	1811
James Jackson, M. D., Do.,	1811
Aaron Dexter, M. D., Do.,	1816
Alexander Ramsay, M. D., Fryeburg, Me.,	1819
Jacob Bigelow, M. D., Boston, Ms.,	1828
Eli Ives, M. D., New Haven, Ct.,	1828
David Hosack, M. D., New York,	1828
Valentine Mott, M. D., Do.,	1828
John Augustine Smith, M. D., Do.,	1828
Joseph Smith, M. D., Do.,	1828
Edward Delafield, M. D., Do.,	1828
John B. Beck, M. D., Do.,	1828
J. Rounay Beck, M. D., Albany, N. Y.,	1828
Wm. P. Dewees, M. D., Philadelphia, Pa.,	1833
Richard Harlan, M. D., Do.,	1833
Daniel Drake, M. D., Cincinnati, Ohio,	1833

*Officers of the Society for the year 1837.*

REUBEN D. MUSSEY, M. D., Hanover, *President.*  
 ENOS HOYT, M. D., Northfield, *Vice President.*  
 JAMES B. ABBOTT, M. D., Loudon, *Secretary.*  
 NATHAN SANBORN, M. D., Henniker, *Treasurer.*

*Counsellors.*

Elijah Colby, M. D., Concord.  
 Jacob Straw, M. D., Henniker.  
 John P. Elkins, M. D., Middleton.  
 Noah Martin, M. D., Dover.  
 Matthias Spalding, M. D., Milford.

Micah Eldridge, M. D., Nashua.  
 James Bachelder, M. D., Marlborough.  
 Samuel Webber, M. D., Charlestown.  
 Reuben D. Mussey, M. D., Hanover.  
 Daniel Oliver, M. D., Hanover.

*Censors.*

James B. Abbott, M. D., Loudon.  
 John C. Page, M. D., Gilmanton.  
 Amos Twitchell, M. D., Keene.  
 John B. Dousman, M. D., Keene.  
 Stephen Drew, M. D., Milton.  
 Joseph H. Smith, M. D., Dover.

Daniel Adams, M. D., Mont Vernon.  
 Noah Hardy, M. D., Hollis.  
 Reuben D. Mussey, M. D., Hanover.  
 Daniel Oliver, M. D., Hanover.  
 Thomas Bassett, M. D., Kingston.

*Delegates to attend the Medical Examinations at Dartmouth College.*

Thomas Chadbourne, M. D., Concord.  
 Thomas P. Hill, M. D., Sanbornton.

## Complete List of the Congregational Ministers in the Old County of Hampshire, Ms.

(INCLUDING THE PRESENT COUNTIES OF HAMPSHIRE, FRANKLIN AND HAMPDEN,)

ON THE FIRST SETTLEMENT TO THE PRESENT TIME

[Concluded from p. 276.]

**EXPLANATION.**—The following mark † signifies installed, and ‡ settled as colleague. Those with this mark — were not graduated at college. Inc., in the Notes, stands for incorporated: Ms. for miles: Pm. for nomination. The population is according to the census of 1857.



Northampton	Eleazar Mather	Dorchester	Harvard	July 24,	1669	32
	Solomon Stoddard	Boston	Harvard	Feb. 11,	1729	85
John Hooker	Jonathan Edwards †	East Windsor, Ct.	Yale	March 22,	1758	54
	Solomon Williams	Farmington, Ct.	Yale	Feb. 5,	1777	48
Mark Tucker, D. D. ††	Mark Tucker, D. D. ††	East Hartford, Ct.	Yale	Nov. 9,	1834	82
	Ichabod S. Spencer ††	N. Y.	Union			
Edwards chh.	Joseph Penney, D. D. †	N. Y.	Union	Sept. 11,	1828	
	Charles Wiley	Glengow	Glengow	June 5,	1833	
Northfield	John Todd †	North of Ireland	Yale	Nov. 8,	1837	
	John Mitchell †	New York City	Yale	Jan. 30,	1833	
2d chh.	Edward B. Hall	Rutland, Vt.	Harvard	Dec. 8,	1836	
	Oliver Stearns	Saybrook, Ct.	Harvard	Aug. 16,	1827	
Northfield	Benjamin Doolittle	Medford	Harvard	March 12,	1832	
	John Hubbard	Lunenburg	Yale	Nov. 24,	1835	
2d soc.	Samuel C. Allen	Wallingford, Ct.	Yale	Dec. 3,	1829	
	Thomas Mason	Hatfield	Yale	Dec. 29,	1826	
Trinitarian chh.	George W. Hosmer	Bernardston	Dartmouth	May 30,	1750	
	Oliver C. Everett	Princeton	Harvard	Nov. 25,	1795	
Norwich	Samuel Presbury	Concord	Harvard	Jan. 30,	1798	
	Eli Moody †	Boston	Harvard	Feb. 28,	1830	
Orange	Bancroft Fowler †	1726	1794	Feb. 6,	1834	38
	Horatio J. Lombard †	1772	1796	Oct. 21,	1829	
Evangelical chh.	Stephen Tracy	Stockbridge	Yale	Dec. 24,	1826	
	Benjamin R. Woodbridge	Norwich, Ct.	Williams	July 20,	1836	
Palmer	Samuel Russell †	South Hadley	Colt, N. J.	May, 1781	1799	73
	Alvah C. Page	Bow, N. H.	Dartmouth	Oct. 17,	1831	
Pelham	Emerson Foster	Amherst	Dartmouth	Sept., 1832	1833	35
	— Chandler	Dartmouth	Dartmouth	1834	1835	
See Notes	John Harvey			June 5,	1734	
	Robert Burns			Nov. 15,	1753	
Palmer	Moses Baldwin †	Newark, N. J.	Coll. N. J.	June 17,	1761	
	Simeon Colton	Longmeadow	Yale	June 19,	1811	81
Pelham	Henry H. F. Sweet	Atleborough	Brown	Nov. 13,	1821	
	Joseph K. Ware	Conway	Amherst	Nov. 9,	1825	
Pelham	Samuel Backus †	Canterbury, Ct.	Union	Dec. 12,	1827	
	Robert Abercrombie	Edinburgh	Edinburgh	Jan. 11,	1832	



Dudley D. Rossiter	Stonington, Ct.	1816	March,	1817				
Calvin Foote	Colchester, Ct.	1820						
Elbridge G. Howe †	Paxton	1799	May 23,	1832				
Thomas Fletcher †	N. Ipswich, N.H.	1789						
George Moxon	Yorkshire, Eng.	1602						
Pelatiah Glover	Dorchester	1637						
Daniel Brewer	Roxbury	1667						
Robert Breck	Marlborough	1714						
Bезалеел Howard, p. d.	Bridgewater	1753						
Samuel Osgood, p. d.	Fryeburg, Me.	1784						
John M'Kinstry	Sutton	1723						
Alexander Phoenix	New York city	1776						
Ebenezer B. Wright †	Westhampton	1795						
William B. O. Peabody	Exeter, N. H.	1799						
Abram C. Baldwin †	Guilford, Ct.	1804						
Dorus Clarke †	Westhampton	1797						
Summer G. Clapp †	Easthampton	1700						
Josiah Willard	Charlestown	1708						
William Rand	Westfield	1730						
Joseph Ashley †	West Haven, Ct.	1790						
Asa Lyon	Westfield	1787						
David H. Williston	Stratford, Eng.	1804						
James Taylor	Amherst	1831						
Henry B. Holmes †	Branford, Ct.	1792						
Solomon B. Ingram	Derby, Ct.	1823						
Roger Harrison	Mendon							
Bennet F. Northrop	Harvard	1741	May 9,	1751	June 19,	1754	Feb. 11,	1775
See Notes	Harvard	1754	Jan. 10,	1759	Oct. 12,	1785	Sept. 28,	1787
Grindall Rawson								
Ezra Thayer	Ct.	1760	Yale	1787	June 21,	1792	Feb. 17,	1809
Benjamin Judd		1781	Williams	1808	Oct. 31,	1810		
Reuben Moss		1798	Brown	1821	July 19,	1826		
Samuel Ware		1799	Williams	1822	May,	1835		
Augustus B. Reed		1787	Williams	1811	June 11,	1835	Aug.,	
Parsons Cooke								
Cyrus Yale †								
Lemuel Hedge		1733	Harvard	1759	Dec. 3,	1760	Oct. 15,	1777
Samuel Reed		1755	Dartmouth	1778	Sept. 23,	1779	July 31,	1812
								44
								57

Village chh.

Warwick



Wilbraham, N. P.	John Hyde † Israel G. Rose †	Coventry, Ct.	Yale Yale Harvard	1803 1821 1784	April, 18, April 18, Sept. 3,	1828 1833 1788	Jan., 1832 Feb., 1835	1829
South parish	Moses Warren Lucius W. Clarke Amos Butler Joseph Strong Henry Lord William Lusk †	Upton Mansfield, Ct. Hartford, Ct.	1747 1726 1781 1802 1732 1761	1825 1767 1749 1801 1822 1778	Dec. 11, July 14, Dec. 26, June 20, Jan. 20, Yale	1829 1723 1781 1804 1836	Sept. 18, Oct. 18, Jan. 1, Nov. 22, March 11, May 8,	1832 1777 1803 1834 1780 1823
Williamsburgh	Jonathan Huntington Josiah Spaulding Jonathan L. Pomeroy Henry Adams	Chenango, N. Y. Plainfield, Ct.	1781 1802 1732 1769	1801 1822 1759 Amherst	1781 1804 1759 1833	1829 1832 1836	1832 1835 1836	1829
VOL. X. Worthington								

## Notes,

### ON THE PRECEDING TABLES.

**ASHFIELD.** This town, in the western part of Franklin county, was incorporated in 1764. It lies on the south side of the line of the county, on an elevated situation, between Westfield and Deerfield rivers, to each of which it sends a tributary stream. It is 15 miles N. W. of Northampton, and 105 W. of Boston. Population in 1837, 1,656. This town was settled about 1750, and then called Huntstown. A small garrison was maintained here in the war of that year. The town was abandoned in 1755, and not resettled till after the peace of 1763. The first preaching enjoyed by the colonists was from the Rev. Mr. Dickinson, a Congregational minister from Hadley; afterwards Rev. Mr. Streeter, of the same denomination, supplied them. These were employed only as occasional supplies. The church was formed Feb. 22, 1763, consisting of 15 members. Mr. Sherwin, after his dismission, continued to reside in the town, became justice of the peace and town clerk. He finally resumed the duties of the ministry, and removed to Shaftsbury, Vt., where he was installed, and where he probably died. The date of his death is not known.—Mr. Porter wanted one month of completing 100 years when he died. Mr. Porter was born March 20, 1720, and was the son of Nehemiah and Hannah Porter of Ipswich, (Hainlet.) He was ordained successor of Mr. Pickering, of the Chebacco parish, Ipswich, Jan. 3, 1750. For a considerable period he lived at peace with his people. At length, difficulties arising, several councils were held, which resulted in his dismission, June, 1766. He then preached to some emigrants at Cape Cano for two or three years. He married Rebecca, daughter of Rev. John Chipman of Beverly. She died Oct. 28, 1763, aged 36. His second wife was Elizabeth Nowell of Boston, who survived him. One of his daughters was the first wife of the Rev. Rufus Wells of Whately. One of his grandsons, Charles S. Porter, is settled in the ministry in the city of New York. Some biographical account of Mr. Porter may be found in the Boston Recorder, Vol. V. No. 33.—Mr. Sanderson was dismissed on account of declining health. He gave several thousand dollars towards founding a school in Ashfield, afterwards incorporated as Sanderson academy. He was a son of Dea. Thomas Sanderson of Whately.—Mr. Shepard, subsequently to his dismission, was an agent of the American Bible Society. He is now settled in the ministry over a Congregational church in Bristol, R. I. He studied divinity at Andover.—Mr. Grosvenor is now settled at Sharon, Ct. He studied divinity at New Haven.—Mr. Baldwin had previously been settled in the ministry in Montrose, Pa., and in the north parish of New Hartford, Ct. He studied theology at Andover.

**BELCHERTOWN.** This town has Granby and Amherst on the W., Pelham on the N., Enfield and Ware on the E., and Swift river, a considerable branch of the Chickopee, which separates it from Palmer and Ludlow, on the S. It is a pleasant town, with elevated hills, though easy of ascent. It is in Hampshire, 12 miles E. of Northampton, and 80 miles W. of Boston. It was incorporated June 30, 1761, and named in honor of governor Belcher. It was originally called Cold Spring, from a spring of water which is still shown in the town. Population, 2,598. Mr. Billing or Billings was subsequently settled in Greenfield, where he died. He took a very honorable part in favor of president Edwards, in the troubles of the latter at Northampton, and was a member of several councils which were convened there.—Mr. Forward was a useful and respected minister.—Mr. Porter, after his dismission, removed to Lebanon, N. H., where he died of a consumption. During his ministry in Belchertown, there was an extensive revival of religion.—Mr. Coleman was a tutor in Yale College previously to his settlement in Belchertown. Rev. Dr. Hawes of Hartford preached his ordination sermon. During his connection with the church, 133 persons were added to it by profession, and 45 by recommendation. Mr. Coleman, on leaving Belchertown, became principal of Burr seminary, Manchester, Vt., where he remained till 1837, when he became principal of the Teachers seminary in Andover.—Mr. Reid studied theology at Andover, and was first settled over a church in Reading, south parish.

The *Brainerd Church* was organized Sept. 30, 1834. No minister has been settled over it. Rev. Samuel W. Whelpley has been stated supply. Number of members, 106; members of the First church, 292.

**BLANDFORD.** This town is in Hampden, 116 miles S. W. of Boston, and 15 W. from Springfield. It was incorporated in 1741. It has Otis on the W., Chester on the N., Russell on the E., Granville and Tolland on the S. The N. E. corner of the town touches on Westfield river. The inhabitants are mostly descended from a company of emigrants, of the Presbyterian denomination, from the north of Ireland, by whom this town was originally settled. Population, 1,443. Mr. McClenathan, we suppose, was a native of Ireland, and educated there.—Mr. Badger was a soldier, for three years, in the revolutionary war. He studied theology with the Rev. Mr. Leavenworth of Waterbury, Ct. In 1800 he went as the first missionary to the Western Reserve, Ohio. He cut his own path from Buffalo, N. Y. to Erie, Pa. Since that time he has been a missionary in various places in the Reserve, and to the Wyandot Indians, a chaplain in the United States' army, and a settled minister in Gustavus, Ohio. Through the infirmities of age, he has not been able to preach much recently. He has been instrumental of great good to the inhabitants of the Reserve. See Am. Quart. Reg., viii. p. 318.—Mr. Keep studied theology with the Rev. Asahel Hooker of Goshen, Ct., who preached his ordination sermon. Since his dismission from Blandford he has been settled over a church in Homer, N. Y.; subsequently he acted as an agent of the American Education Society. He is now pastor of a Presbyterian church in Cleaveland, Ohio.—Mr. Clarke is now settled over the Fifth Congregational church in Springfield.—Mr. Hinsdale was previously settled in Meriden, Ct. He studied theology at Princeton. Number of members of the church, 154.

**CHARLEMONT.** This town is in the western part of Franklin, 25 miles W. of Greenfield. Deerfield river meanders delightfully through the whole length of the town. Taylor's, Rice's and Hawk's garrisons, part of a line of fortifications projected by Col. E. Williams in the year 1754, were in this town. Population in 1837, 994. A bill has just passed the Legislature to annex a part of an unincorporated tract called "Zoar" to Charlemont. This portion of the tract contains 2,667 acres of land and 12 families. Number of members of the Congregational church, 147. The church was organized June 6, 1788. Mr. Field is now a resident of the town.—Mr. Tileston, before he entered college, had studied medicine. He acquired his education at Williams College, though he received his first degree at Union College.

**CHESTER.** This town, in the western part of Hampden, was incorporated Oct. 31, 1765. The S. E. corner of the town touches on Westfield river, and two fine branches, one rising in Washington, and the other in Worthington, pass from N. W. to S. E. through this town. Population in 1837, 1,290. Mr. Bascom was a very useful and laborious minister. His name is cherished with great respect. He had two excellent sons who were in the ministry, Samuel and Raynolds, both of whom are now dead. The latter was a tutor in Williams College, and principal of Westfield academy.—Mr. Emerson, a son of the Rev. John Emerson, the first minister of Conway, is now settled in Manchester.—Mr. Pomeroy studied theology with Dr. Packard of Shelburne. He was first settled in Salisbury, Vt. He then preached for some time in South Deerfield. After his dismission from Chester he was settled in Otis, but is now dismissed.—Mr. Clark is now settled in Egremont. Previously to his being installed in Chester, he was settled in East Haven, Ct. and Barkhamsted, Ct.

**ENFIELD.** This town is in Hampshire, 81 miles W. from Boston, incorporated Feb. 15, 1814. Bounded N. by Pelham and Prescott, E. by Greenwich and Ware, S. and W. by Belchertown. It was taken from Greenwich and Belchertown. Swift river, a main branch of the Chicopee, passes through the town, and adds much to its beauty and importance. On this stream there are two manufactories of considerable extent. Population, 1,058. Number of communicants, 256. Several extensive revivals of religion have been enjoyed in this place. Mr. Crosby was a chaplain in the revolutionary war.—Mr. Clapp studied divinity at Andover. He is now settled over the Congregational church at Cabotsville, Springfield.—Mr. Whiton was previously settled in Cambridge, N. Y.

**ERVING.** This plantation, which has been called Erving's Grant, contains about 8,300 acres, including 150 belonging to Northfield. It has Northfield on the N., Warwick and Orange on the E., Miller's river on the S., which separates it from New Salem, Wendell, and Montague, and Miller's river and Connecticut river on the W. It is situated seven or eight miles on Miller's river. There are 345 inhabitants in the place, 4 school districts, and 90 scholars. It has been lately incorporated into a town by the name of Erving. A Congregational church was organized five or six years since, but it has never had a settled minister. The only place of worship is an indifferent school-house, and that is occupied a part of the time for Universalist preaching. The Massachusetts Missionary Society appropriated \$50 to this church last year. Rev. G. Dorrance, missionary.

**GILL.** This town was named in honor of lieutenant-governor Moses Gill. It was incorporated Sept. 28, 1793. Population, 809. It was originally a part of Deerfield. It has Greenfield on the W., Bernardston and Northfield on the N., and the Connecticut on the E. and S.; that river, by making a large bend, washes half the circumference of the town, and spreads beauty and fertility along its banks. Miller's falls are in the Connecticut, adjoining this town. May 18, 1676, several hundred Indians had seated themselves around these falls for the convenience of fishing. They were attacked in the night by a party of Englishmen from Hadley and Deerfield, and 300 Indians and 39 Englishmen were slain. As the church records have been lost, the date of the organization of the church cannot be exactly ascertained. It is supposed to have been organized in 1793. A council of ministers, moderately Orthodox, drew up some articles of faith and formed a church. These articles were lost with the records. Mr. Jackson is represented as having been Arminian in his religious sentiments. He is not now in the ministry. He is living in Lower Canada.—Mr. Munsell was decidedly of the Orthodox faith, having studied divinity with Dr. Backus of Somers, Ct. He was called to meet with considerable opposition. He is now dead, though the time and place are not known.—Mr. Cannon (now Canning) was born Feb. 27, 1780. He studied divinity with the Rev. Asahel Hooker of Goshen, Ct. Previously to his ordination a new set of articles were drawn up and subscribed by the church, which were decidedly Evangelical. Mr. Canning met with much discouragement for many years, arising, in part, from the Religious Freedom Bill of 1811, and in part from the tide of emigration which was setting West. Though favored with three special seasons of revival, and a goodly increase of the church, he was finally dismissed at his own request. He then spent five years in instructing academies in Williamstown, Ms. and in Canajoharie, N. Y.—Rev. Francis Whiting was employed in supplying the pulpit at Gill nearly two years.—Mr. Sandford had been settled in the ministry in Jefferson Co., N. Y. He is now in Holland, Ms.—By an arrangement made with the church and society, Mr. Canning returned with his family to Gill, and has supplied the pulpit since Jan. 1, 1832, being hired from year to year, but not installed. About 30 persons were added to the church as the fruits of a protracted meeting. Present number of members, 15 males and 49 females. That the number is so small, is accounted for mainly from the large emigrations from the town. But few places in New England have so often changed inhabitants. In 1817 a colony removed, embracing two deacons and about 40 members of the church. There is a Methodist church and society in Gill. An Unitarian society was formed some years since, and united with the Methodists in building a house of worship. It is now incorporated with the Orthodox Congregational society.

**GREENWICH.** This town was settled by a colony from the north of Ireland; and many of the descendants of the first settlers still remain. The town is pleasantly situated between the east and west branches of Swift river. It is in the eastern part of Hampshire, 75 W. of Boston, and 22 E. of Northampton. Population, 842. It cannot be ascertained when the church was organized. But little is known in regard to Mr. Webster.—Mr. Cutler was born April 25, 1718.—Mr. Blodgett was born May 10, 1751. He continued pastor 43 years.—Mr. Patrick was previously settled in Rhode Island. Present number of members of the church, 121; about two-thirds of whom are females.—During Mr.

**CUTLER'S MINISTRY** persons frequently came forward to "own the covenant" according to the Cambridge platform. In a revival of religion in 1802, 58 persons were hopefully converted; in 1821, 40. In 1831 and 1832 and in 1833-4-5, many individuals were added to the church.

**HAWLEY.** This town is in Franklin, bounded on the W. by Savoy in Berkshire. It has Charlemont on the N., Buckland and Ashfield on the E., and Plainfield on the S. It has an elevated situation on the Green mountain range, and is well watered by several branches of Deerfield river. Population, 985.

**First Parish.** Mr. Grout was born April 11, 1763. He discharged his ministerial duties with much fidelity and success.—Mr. Thacher was born Sept. 11, 1801.

**Second Parish.** No minister has ever been settled over this parish. Stated supplies have been Rev. Messrs. Anson Dyer, S. R. Riggs and J. Crosby. The peculiar location of the parish forbids its considerable increase, either in population or wealth. Its prospects may be, however, materially changed for the better. The Sabbath school is flourishing. Two common schools embrace 80 pupils.

**HOLLAND.** This town is in Hampden, 75 miles W. of Boston. It was incorporated July 15, 1796, and was taken from Brimfield. It has Brimfield on the N., Sturbridge on the E., the Connecticut line on the S., and Wales on the W. The Quinabug river, coming from Connecticut, passes through this town, and, making a large circuit in Massachusetts, leaves the State at Southbridge, and joins the Thames in Connecticut. Population, 495. For several years the Congregational society has been regularly advancing in strength. A small debt yet remains, incurred in building the meeting-house. Mr. Sandford was previously settled in Gill, and in Jefferson Co., N. Y. Communicants, 59.

**LEYDEN.** This town was incorporated Feb. 22, 1809. It has Vermont on the N., Bernardston on the E., Greenfield on the S., and Colerain, to which it originally belonged, on the W. A Baptist society has been in existence here for some time. No Congregational church has ever been formed in the place. Population, 656. Rev. Ebenezer Bradford and others have been temporarily employed as missionaries.

**MONROE.** This town is in Franklin county, 130 ms. N. W. of Boston. Inc. Feb. 21, 1822. It is bounded N. by the Vermont line, E. by Deerfield river, S. by Florida, and W. by Clarksburgh. It is situated on the Highlands N. of Hoosac mountain. It has not, so far as we are aware, any religious society. Pop. 232.

**MONTAGUE.** This town is in Franklin, 87 ms. N. W. of Boston. Inc. Dec. 22, 1753. Pop, 1,260. It is bounded W. and N. by Connecticut river, E. by Wendell, and S. by Leverett. This town abounds with interesting scenery. All the waters of the Connecticut, drained from a large portion of New Hampshire and Vermont, here dash down a precipice of 65 feet in the most wild and romantic manner. There are two canals into which the water is thrown by immense dams. A bridge crosses the river and connects Montague with Deerfield. May 18, 1676, a severe battle with the Indians was fought in this town. It is said that 300 Indians, men, women and children, perished in this engagement. The Indians at length rallied and slew Capt. Turner and 38 of his men. We have not been able to ascertain the ecclesiastical condition of this town. The list of ministers in the table is not complete. Mr. Gates, since his dismission from Montague, has been settled in the south parish of Amherst, but he is now dismissed from that place.

**MONTGOMERY.** This town is in Hampden, 100 ms. from Boston, inc. 1780, having Norwich on the N., Southampton on the E., Westfield on the S., and Russell on the S. W. Westfield river washes the S. W. corner of the town. Pop. 497, divided into 80 families. The Congregational church was organized Jan. 30, 1797. Five individuals, all males, having letters of dismission from other churches, entered into covenant. May 7, 1797, nine persons were admitted to the church. On the 29th of October the Lord's supper was administered, for the first time, to 14 members. The church now consists of 70 members, 23 of whom are absent. Mr. Noble, son of Thomas Noble, was born April 15, 1743. He did not acquire a collegiate education. He was first settled in Maine. He finally removed to Ohio, where he died a few years since. He was a man of uncommon activity.—Mr. Fowler, in the early part of his life, practised law. He was a man of ardent piety. His widow resides with her daughter, who married the Rev. Columbus Shunway of Petersham.—Mr. Edson studied theology at Bangor and New Haven.—Mr. Knight was born in Norwich, Ct., Hanover society, now Lisbon, Oct. 30, 1771. He was previously settled at Washington.

**NEW SALEM.** This town is on the line of Franklin, 80 ms. W. of Boston. It has Orange on the N., Athol and Petersham on the E., Prescott on the S., and Shutesbury

and Wendell on the W. The centre of the town is elevated, and enjoys an extensive prospect over the neighboring valleys. An academy was incorporated in this town Feb. 25, 1795. The inhabitants were chiefly from Middleborough and Danvers. It was settled just before its incorporation, June 15, 1753. Pop. 1,255.

We have not been able to find much information respecting Mr. Kendall. It is sometimes spelt Kendal. He is now living in the State of New York.—The cause of Mr. Foster's dismission was the want of an adequate support. He was installed at East Sudbury, as successor of Rev. Josiah Bridge, Sept. 7, 1803, and died Sept. 25, 1812, in the 58th year of his age.—2 *Coll. Ms. Hist. Society*, iv. 62.

*Orthodox Church.* This is called the North Congregational society. The meeting-house, erected in 1836, is about  $3\frac{1}{2}$  ms. from the South meeting-house. The church was organized Nov. 10, 1824. Number of members when formed, 40; present number, 113. Mr. French received the degree of M. A., Brown, 1825.—Mr. Curtiss was born May 19, 1805. His name does not appear on the catalogues of the New England colleges. He was previously settled over the Congregational church in Winchester, N. H.

**NORTHAMPTON.** The lands bordering on Connecticut river, which are now in the towns of Northampton, Hadley and Hatfield, were first known by the Indian name *Nonotuck*. On the 6th of May, 1653, a number of persons petitioned the General court of Massachusetts to grant them liberty to plant, possess and inhabit the place on *Conetiquot* river, above Springfield, called Nonotuck, as their own inheritance; representing that the same was a place suitable to erect a town for the furtherance of the public weal and the propagation of the gospel, and which promised, in an ordinary way of God's providence, a comfortable subsistence whereby they might live and attend upon God in his holy ordinances, without distraction. At the same time, and in aid of the above petition, John Pynchon, Elizur Holyoke and Samuel Chapin of Springfield, presented their petition to the General court, stating that the place was very commodious, containing large quantities of excellent land and meadow, and tillable ground sufficient for two large plantations, and that at least 25 families in the neighborhood had manifested a desire to remove thither, many of whom were of considerable quality for estates and fit matter for a church. In answer to these petitions, the General court, on the 18th of May, 1653, appointed a committee to divide the land petitioned for into two plantations. On the 9th of May, 1654, the committee reported\* that, for the present, they had appointed only the bounds of one of the plantations, to which they allowed the great meadow on the west side of Connecticut river, as also a little meadow above the other—the plantation to extend from the upper end of the little meadow to the great falls down towards Springfield, and eastward nine miles into the woods from the Connecticut. The other plantation, which the committee omitted to lay out, was afterwards formed into the town of Hadley. There is a tradition that one English family came to Northampton in 1652, and lived on land which is east of what is now Hawley street. In 1653 a number of families settled in the place. The town was purchased for 100 fathom of *wampum*, and 10 coats, besides some smaller presents, in hand, paid to the sachems and owners, and also for ploughing up 16 acres of land on the east side of the river the ensuing summer. A new deed was subsequently executed, and a larger and satisfactory compensation was given to the Indian sachem. On the 17th of October, 1658, the town voted to give away their whole right and title to *Capawonk*, now the south meadow in Hatfield. May 7, 1662, Hampshire county was formed of the three towns of Springfield, Northampton and Hadley. In 1656 "townsmen" or selectmen were chosen. March 18, 1657, the people of Northampton employed an agent "to obtain a minister, and to devise means to prevent the excess of liquors and cider from coming to the town." On the 7th of June, 1658, it was agreed in town meeting, by unanimous consent, to desire Mr. Eleazar Mather to be a minister to them in a way of trial in dispensing his gifts. In December the town voted that a rate of 100 pounds should be levied for building a house for the ministry. On the 4th of January, 1659, they agreed to lay out 80 acres of meadow for the ministry. Soon after the ordination of Mr. Mather, Mr. John Strong was ordained ruling elder of the church. On the 23d of November, 1662, the people unanimously expressed their desire to settle Mr. Joseph Eliot as a teacher. His salary was fixed at 50 pounds. In 1663 the town voted to give him 80 pounds, and 60 pounds a year, and to build him a house. Mr. Eliot continued in the town a year or two, but was not ordained. He was the son of John Eliot of Roxbury. He was settled in Guilford, Ct. in 1664 or 1665, and died May 24, 1694. In 1661 the town voted to build a meeting-house 42 feet square. Mr. Mather was a son of the Rev. Richard Mather of Dorchester. He was greatly esteemed as a man of talents and piety. By his wife, who was a daughter of the Rev. Mr. Warham of Windsor, Ct., he left one daughter, who was married to the Rev. John Williams, the first minister of Deerfield, and who was killed by the Indians when

\* We have seen the original of this report among the public papers in the State-house, Boston.

Deerfield was destroyed in February, 1704. Mr. Mather preached at Northampton 11 years, three of which were before he was ordained. In 1671 a treatise was published with the following title: "Serious exhortations to the present and succeeding generations in New England, earnestly calling upon them all to endeavor that the Lord's gracious presence may be continued with posterity; being the substance of the four last sermons preached at Northampton by the Rev. Eleazar Mather."—Mr. Solomon Stoddard was invited to preach in the town soon after the death of Mr. Mather. On the 4th of March, 1670, the town voted unanimously, that they hoped, by the blessing of God, to give Mr. Solomon Stoddard, on condition of his settlement among them, 100 pounds yearly, as long as he continued among them and carried on the work of the ministry alone. On the 7th of February, 1672, Mr. Stoddard wrote a letter, addressed "to the Rev. John Strong, ruling elder of the church of Christ in Northampton," accepting their call. In this letter he says: "Without eying that power and grace which God has treasured up in Jesus Christ, it were altogether vain for me to attempt such an undertaking. The best is, that when we have the command of God for our warrant, we have his promise both for assistance and pardon. I do, therefore, venture to declare, that it is my intention, sometime this next summer, to answer your desire in accepting of your invitation, giving up myself the residue of my days to the service of the house of God in this place; beseeching you who are not altogether unacquainted with the difficulties, temptations and burdens of such a work, nor wholly strangers to my unfitness, to bow your knees to the Father of our Lord Jesus Christ, earnestly begging that he would fit me, by his Spirit, for so solemn a charge, and make me a blessing unto you and your posterity; that I may be enabled to be a faithful steward, and that my labor may not be in vain; that light and peace and the power of religion may be continued in this plantation." After several proposals, the town agreed to buy for Mr. Stoddard 100 pounds' worth of land, as an equivalent for 20 acres of good ploughing and mowing land, lying on the great interval, and engaged to him by a former vote. This indicates that the land was worth five pounds sterling an acre, though it had been bought 15 years before for a penny an acre. They also agreed to give him 100 pounds to build a house, and the use of the land sequestered for the ministry, until it should be paid. They also voted "to give Mr. Stoddard a home lot of four acres, if he pleases." Mr. Stoddard married the widow of Mr. Mather, who was a distinguished and useful minister till his death. Rev. Timothy Edwards of East Windsor, Ct., married one of his daughters, who was the mother of Jonathan Edwards. One of his sons was the Hon. John Stoddard, and a grandson was the Hon. Joseph Hawley, both eminent men.—Mr. Edwards was settled as a colleague with his grandfather under very happy auspices. The difficulties which occasioned his dismission, as well as his distinguished character and usefulness, are too well known to need repeating here.—Mr. Hooker was grandson of Rev. Samuel Hooker of Farmington, Ct., and great grandson of Rev. Thomas Hooker, the first minister of Hartford. He died of the small-pox in the 49th year of his age, deeply lamented by the people of his charge, who, in testimony of their affection and his virtues, erected a monument to his memory. He was an able and faithful minister, of much learning and prudence, and of uncommon suavity of temper, and of the most engaging manners. He published a sermon at the ordination of Thomas Allen, Pittsfield, 1764, and a sermon on the death of John Hunt of Boston, 1776, both indicative of piety and talents in their author.—A biographical account of Mr. Williams may be found in the New York Evangelist, in 1835. He was an useful and much respected minister. He was the son of the Rev. Dr. Eliphalet Williams, who was born Feb. 21, 1727; graduated 1743 at Yale, and ordained March 30, 1748. His father was the Rev. Solomon Williams, D. D. of Lebanon, Ct., whose ancestors settled at Roxbury. The children of Rev. Dr. Eliphalet Williams, by his first wife, were Mary, Solomon, Rev. Elisha of Beverly, Anne and Edward; by his second wife, Fanny, Leonard and Abigail.—Dr. Tucker studied theology with Dr. Nott of Union College, who preached his installation sermon at Northampton. Since he left Northampton he has been settled over a Presbyterian church in Troy, N. Y. He is now pastor of a Congregational church in Providence, R. I.—Mr. Spencer was engaged in teaching an academy in the State of New York previously to his settlement at Northampton; he is now pastor of a Presbyterian church in Brooklyn, L. I.—Dr. Penney, soon after he came to this country, was settled in the ministry over a Presbyterian church in Rochester, N. Y. He is now president of Hamilton College.—When the church was first gathered, June 18, 1661, it consisted of 8 members. The following is an account of the admissions to the church during the ministry of seven pastors:

	Years.	Whole No.	Average.		Years.	Whole No.	Average.
Mr. Mather,	8	71	9	Mr. Williams (sole)	46	628	14
Mr. Stoddard,	57	635	11	Mr. Tucker,	3	222	74
Mr. Edwards,	23	495	35	Mr. Spencer,	3	232	77
Mr. Hooker,	24	404	17				

The members of the church at the organization, were Rev. E. Mather, David Wilton,

William Clark, John Strong, Henry Cunliffe, Henry Woodward, Thomas Root and Thomas Hatchet.

Number of members at the organization of the church, . . . . .	8
Admitted previously to Dec. 29, 1668, . . . . .	71
Number in July, 1677, . . . . .	76
“ in Nov. 1706, . . . . .	96
“ in Nov. 1736, . . . . .	620
“ in Jan. 1832, . . . . .	729

*Edwards Church.* In the summer of 1831, the parish had increased to about 2,800 souls, and the necessity of a division became very apparent. In May, 1832, 31 members of the church prepared and published a letter on the subject. July 29, 1832, the consent of the First church was obtained. A new parish was organized July 31, 1832, of 37 members. Jan. 29, 1833, the church was formed, consisting of 44 males and 55 females. On the same day the Rev. John Todd, who had been settled over the Union church in Groton, was installed. Mr. Todd preached the sermon at the organization of the church, and Rev. Dr. Hawes of Hartford at the installation of the pastor. Number of members at the present time, 175. Dec. 25, 1833, the meeting-house, which, with the grounds, etc., had cost \$15,000, was dedicated. Mr. Todd studied divinity at Andover, and Mr. Mitchell at New Haven. Mr. Todd is now pastor of the First Congregational church in Philadelphia.—Mr. Mitchell had been previously editor of the *Christian Spectator*, and pastor at Fairhaven, Ct.

The *Unitarian*, or “The Second Congregational church,” was organized July 28, 1825. Mr. Hall has been settled in Providence, R. I., since his dismissal from Northampton.—Mr. Stearns was a tutor at Harvard College. He studied divinity at Cambridge.

**NORTHFIELD.** This town is in Franklin county, 94 ms. N. W. of Boston, on the E. bank of Connecticut river, and adjoining New Hampshire on the N. It was inc. Feb. 22, 1713. The Indian name was Squawkeage. It was purchased of the Indians by a deed dated Aug. 13, 1687, for 200 fathoms of wampum and 67 pounds in goods. The town was first settled in 1672, by some families from Northampton, Hadley and Hatfield. Among the first buildings erected, were a place for public worship and a stockade fort. This place suffered much by the Indians, particularly in 1678, 1700, 1723, 1724, 1747 and 1748. In 1678 and in 1700, the settlement was given up to the Indians. The village is situated on a rising ground, chiefly on a wide and pleasant street, about one mile in length, running parallel with the river. The township contains a large quantity of excellent land. One elder Jones was first employed to preach in the place, soon after its settlement. The First church was formed in 1718. Mr. Doolittle remained in the ministry till his death.—Mr. Hubbard is remembered as having been of truly Orthodox principles, and of devoted piety. He was a son of Dea. John and Mrs. Anne Hubbard, Hatfield, born Nov. 5, 1726, married Miss Anna Hunt, daughter of Capt. Samuel Hunt, Northfield, Dec. 26, 1753. He had 10 children, 6 living at his death. His parents were distinguished for a blameless, holy and Christian life. Rev. Dr. Joseph Lyman preached his funeral sermon, Dec. 2, 1794. A very good character is given of Mr. H. by Dr. Lyman.—Mr. Allen, after his dismissal, studied law. He was for many years a member of the House of Representatives of the United States. He and his successor in the ministry, Mr. Mason, now reside in Northfield.—Mr. Mason was born May 28, 1769.—At the time Mr. Presbury was ordained, a disaffected party had withdrawn from the First society, and formed what was called a *Second Society*, with a church of 56 members. When Mr. Mason was dismissed, they returned and united with the First society under Mr. Hosmer. Mr. Presbury removed to Taunton, where he died.—Mr. Hosmer removed to Buffalo in August, 1836.—Mr. Everett was born Aug. 20, 1811. Number of members in the church, 93.

The *Trinitarian Church* was formed Nov. 30, 1825, of 30 persons, 6 males and 24 females. Present number of members, 100, 10 of whom are non-resident. Mr. Moody is now settled over the East church in Granby.—Mr. Fowler is now in Bernardston. [See note on Bernardston in the Feb. No. of the Register, p. 266.]—Mr. Lombard was previously settled in Feeding Hills, a parish of West Springfield. There has been no extensive revival of religion in Northfield for 100 years. Pop. 1,605.

**NORWICH.** This town is in the southwestern part of Hampshire, having Chesterfield on the N., Westhampton on the E., Montgomery on the S., and Chester on the W. A northern branch of Westfield river passes through the whole length of the town; and the main branch passes through the southwest corner. The town, inc. 1772, is 107 ms. W. of Boston, and 12 W. of Northampton. Pop. 714. Mr. Woodbridge, since his dismissal from Norwich, has resided at South Hadley.—Mr. Russell was ordained over the church in Boylston, June, 1826, and dismissed April, 1832. He died of a pulmonary consumption. In his life, in his protracted sickness, and in his death, he manifested striking traits of Christian character. See Quart. Reg., vol. x., p. 53. He studied theology at

**Andover.**—Mr. Page is now settled at Tyringham. Rev. Vinson Gould of Southampton, has supplied the pulpit for a considerable part of the time since the dismission of Mr. Page. Church members, 145.

**ORANGE.** This town is in the eastern part of Franklin, 75 ms. W. of Boston, inc. Oct. 15, 1783. It has Warwick on the N. W., Royalston N. E., Athol S. E., and Miller's river, which separates it from New Salem, on the S. The lands are rough and uneven. Miller's river affords valuable water privileges. Pop. 1,543. We can find but little information respecting Messrs. Foster and Chandler, the only ministers who have been settled over the Old church in the centre of Orange. Mr. Foster seems to have been, for many years, a preacher at Charlestown, N. H., and is also said to have been an ordained minister of the North parish of Killingly, Ct. He was the minister of Orange about 1798.—Mr. Chandler was in Orange but a short time. The church is now in a broken state.

*Irvingville Church.* The village of Irvingville, formerly belonging to the plantation of Erving's Grant, was in 1837 annexed to Orange. Oct. 13, 1837, an ecclesiastical council convened and organized a church, called the "Evangelical Church of Orange." There were admitted 13 males and 8 females. Since that time, 6 males and 9 females have been added—total 36. The confession of faith is the same as that of the Evangelical churches in Northfield, Warwick and Erving. The church has had no settled minister. Rev. Dyer Ball is stated supply, in connection with the church in Erving. The members of the church, previously to the enlargement of Orange, lived, with one or two exceptions, in Erving, or in New Salem.

**PALMER.** This town, inc. June 30, 1752, is in the eastern part of Hampden, 82 ms. S. W. of Boston. Pop. in 1820, 1,197; in 1837, 1,810. It is finely situated for agriculture, and has become a large manufacturing town. It is between the forks made by Ware river with the Chicopee on the S., and Swift river on the N. It has Warren and Brimfield on the E., Monson on the S. and S. W., and Belchertown and Ware on the N. A company was inc. in 1826, with a capital of \$1,000,000, called the Three Rivers Cotton and Woollen Manufacturing Company. The town was originally settled by colonists from the north of Ireland, many of whose descendants remain in the place. The early records of the church are very scanty, and those of the town are confused and defective. The church was organized, probably, in 1730 or 1731, three years after the town was settled. The number of members at the time of the organization of the church, is not known. Subsequently it was about 50. Till the settlement of Mr. Colton, it was Scotch Presbyterian. The present number of members is 192. Mr. Harvey was ordained by the Londonderry presbytery. Mr. Thompson of Londonderry, preached the sermon. Mr. H. was dismissed on account of alleged immorality.—Mr. Burns left Palmer in the midst of serious ecclesiastical difficulties.—Mr. Baldwin was installed by the Boston presbytery. He had been previously ordained as an evangelist. The venerable widow of Mr. Baldwin is still living, at the advanced age of 91 years. She speaks of the grief expressed by the old people at the introduction of Watts's Psalms and Hymns into the religious services, and also of the practice of distributing the bread and wine, at the Lord's supper, in the pews, instead of spreading a large table in the Scotch manner.—The sermon at Mr. Colton's ordination was preached by the Rev. Dr. Moore, then of Leicester, afterwards president of Williams and Amherst colleges. Mr. Colton, since his dismission from Palmer, has been principal of Monson and Amherst academies, and of a seminary in North Carolina.—Mr. Ware studied theology at New Haven. Rev. Dr. Humphrey of Amherst preached his ordination sermon. He has since been settled over a Presbyterian church in the State of New York.—Mr. Backus was previously settled in Woodstock, Ct. Rev. Charles Fitch, now of Boston, preached his installation sermon at Palmer.

**PELHAM.** The position of this town is elevated and the surface uneven. Swift river, a principal branch of the Chicopee, waters the eastern borders; and Fort river, which falls into the Connecticut, waters the western parts of this town. It has Shutesbury on the N., Prescott on the E., Belchertown on the S. and Amherst on the W. Pop. 957. Inc. 1752. The ancestors of the first settlers were Presbyterian emigrants from the north of Ireland. The church, which was Presbyterian, was organized in 1745. In Dwight's Life of President Edwards, p. 211, is the following: "In August, 1744, Mr. Edwards preached the sermon entitled, 'The True Excellency of a Gospel Minister,' at the ordination of Mr. Robert Abercrombie, to the ministry of the gospel at Pelham. This gentleman was from Scotland, having been made known to Mr. Edwards by his correspondents in that country, and through his kind offices, was introduced immediately to the people in Pelham. The sermon was immediately published." Some difficulties occurred which resulted in Mr. Abercrombie's dismission. He continued, however, to reside in the town till his death. In the Andover library is a pamphlet with the following title: "Remarks on a late Pamphlet, entitled, 'A fair Narrative of the Proceedings of the Presbytery of Boston, against the Rev. Mr. Robert Abercrombie, late Minister of the

Gospel at Pelham,' etc. wherein the contrary is truly stated, and the most material things, in a Letter to the Rev. Messrs. John Moorhead, Jonathan Parsons and David McGregor, Committee of said Presbytery." The pamphlet is dated Pelham, June 30, 1757.—Mr. Graham died young.—Mr. Merrill, after his dismission, removed from the place.—Mr. Oliver removed to the State of New York.—Mr. Brainerd is still living in Vermont at an advanced age.—The consequence of the change of Mr. Bailey's sentiments, who became an Unitarian, was a division in the church and parish, which resulted in his dismission. He afterwards became minister of the Unitarian church in Greenfield, where he died. Moral desolation succeeded in Pelham, where once religion had flourished, till the church became extinct. In July, 1837, the Rev. Luke A. Spofford commenced his labors in this town, under the patronage of the Massachusetts Missionary Society. A new church was organized October 25, 1837, which has promising prospects. Rev. John Whiton, of Enfield, preached at the organization.

**PLAINFIELD.** This town is in the N. W. corner of Hampshire, 20 ms. N. W. of Northampton, and 112 W. of Boston. It is about 5 ms. long from E. to W., and 4 ms. broad from N. to S. It has Hawley on the N., Ashfield on the E., Cummington on the S., and Windsor and Savoy on the W. This town is rich in minerals. It does not appear that the Indians ever resided on these mountains. Cummington, including Plainfield, was sold by the General court to Col. John Cummings, of Concord, June 2, 1762. The first person who resided within the present limits of Plainfield, was a Scotchman by the name of Macintire, who, with his family, began a settlement, in March, 1770. Many of the early settlers came from Bridgewater and Abingdon. Plainfield was inc. as a district of Cummington, March 16, 1785. The town was inc. June 15, 1807. Previous to the incorporation of Plainfield as a district, the inhabitants attended divine service at Cummington, and formed part of the ministerial charge of the Rev. James Briggs. On leaving his ministry, the people took immediate measures to set up public worship themselves. August 11, 1785, it was voted "to raise 14 pounds to hire preaching the present year." A church of fourteen members was organized, August 31, 1789. May 14, 1787, the district voted unanimously to give Mr. James Thomson a call to settle with them in the ministry, with 60 pounds as annual salary. This invitation was declined. A meeting-house was completed in 1797, when two sermons were preached, one by Mr. Bascom of Chester, the other by Mr. Leland of Peru. March 8, 1791, the church gave an invitation to Mr. Moses Hallock to settle with them in the ministry. This he declined on account of ill health. The invitation was renewed and accepted. The sermon, at his ordination, was preached by Mr. Whitman of Goshen. This sermon was published. A copy is in the library of the Antiquarian Society at Worcester. Before Mr. Hallock commenced his studies, he spent some time in the revolutionary army. When at Yale College, he became a member of the Phi Beta Kappa. His theological studies were pursued under the care of the Rev. Samuel Whitman of Goshen, where his parents then resided. He was licensed to preach in August, 1790. The whole number received into his church, during his ministry, up to 1830, was 358. For a long season, he kept a private school, by which his usefulness was greatly increased. Of 304 youth, who were instructed by him, 132 entered college; 50 became ministers of the gospel, 7 missionaries to the heathen. Others have become distinguished men in other professions. Many received their preparatory education at an expense scarcely exceeding \$1 a week. In 1815, he buried his venerated father at the age of 85; in 1826, his only and beloved brother, Jeremiah Hallock, of Canton, Ct.; and in Dec. 1835, his wife, who, from the age of 16, had been looking for the "better country." His own death was very peaceful. At a quarter before 9 P. M. July 17, 1837, while he seemed to be sleeping, it was found, to the surprise of all, that he had ceased to breathe. Few men have been more useful; none more humble, holy, consistent, and devoted to the proper work of man. He had no brilliancy; but was strongly characterized in his whole deportment, by kindness, sincerity, frankness, meekness, and a deep and heartfelt interest in the welfare of all.—When Mr. Kimball was installed, Rev. Thomas Shepard, of Ashfield, preached the sermon. Mr. Kimball was born March 18, 1791. He studied divinity at Andover, and was ordained over the societies in Martinsburg and Lowville, N. Y., June 29, 1822, and dismissed at his own request, Oct. 17, 1830. Since his dismission from Plainfield, he has been editor of the New Hampshire Observer, at Concord.—Mr. Goodsell was once a member of Yale College, but left the institution on account of ill health. He studied theology at Princeton. *See Porter's Hist. of Plainfield.*

**PREScott.** This town is in the eastern part of Hampshire, 81 miles W. of Boston and 15 N. E. of Northampton. It was inc. Jan. 28, 1822. It was taken from Pelham. The township is watered by several branches of the Swift river, which is a principal branch of the Chicopee. Pop. 788. A church formerly existed in that part of Pelham which is now Prescott, over which two ministers were settled, Matthias Cazier and Sebastian C. Cabot. This church became extinct. The church was reorganized Jan. 15, 1823, with 12 members; present number of members, 95. During the ministry of Mr. Brown an extensive revival of religion was enjoyed, and the church was greatly

**enlarged.**—Mr. Cushman studied theology with the Rev. Calvin Park, D. D. of Stoughton. He was ordained pastor of the Congregational church in Springfield, N. H. July 6, 1825, and dismissed, at his own request, July, 1828. He then labored as missionary and stated supply at Sullivan, N. H., Westford, Ct., and North Wrentham, Ms. His installation sermon at Prescott was preached by the Rev. Dr. Ebenezer Burgess, of Dedham.

**Rowe.** This town is on the western border of Franklin, 130 ms. N. W. of Boston, inc. Feb. 9, 1785. It has the Vermont line on the N., Heath on the E., Charlemont on the S. and Monroe and Florida on the W. Pop. 688. It has an elevated situation near the sources of Deerfield river, at the N. W. base of the Hoosac mountain. One of the cordon of forts, erected about 1744, for defence against the French and Indians, was situated in this town, and called Fort Pelham. It is resolved by the last legislature to annex a part of Zoar to Rowe, containing six families and 1,875 acres of land. The township of Rowe was purchased originally by a Mr. Jones. He officiated as minister of the town for several years, but never sustained any ecclesiastical connection with the people. Mr. Smith was not regularly dismissed in 1832, but he ceased preaching at the time, as his pastoral relation was virtually dissolved. After his first dismissal at Rowe, and before his resettlement, Mr. Smith was installed over two churches in Mendon.

**Orthodox Church.** Mr. Thompson is now settled in Goshen. Church members, 25. Sabbath congregation, 55. There are four religious societies and four meeting-houses in this small town.

**RUSSELL.** This town is in Hampden, 108 ms. S. W. of Boston, having Montgomery on the N., Westfield on the E., Granville on the S. and Blandford on the W. It was inc. Feb. 25, 1792. It is finely situated, and well watered, being traversed through its whole extent by Westfield and Little Westfield rivers. A turnpike from Westfield to Blandford passes through the town. Pop. 475. The Congregational church was organized by the Rev. Joseph Badger, Nov. 1, 1800. "It having pleased the great Head of the church to remove several members of other churches to this place, and also to call up the attention of a number to the concerns of eternity, and to give them hope of an interest in the go-pel salvation, they are desirous of being united in a particular church state. After repeated meetings on the subject, in which they sought by prayer for light and direction from above, and after due examination of each other, in regard to their sentiments and experiences, in which they found themselves agreed, the following persons were incorporated into a Christian Congregational church, invested with full powers to receive members and exercise discipline. Eight males and seven females were led into solemn covenant engagements to give up themselves to God and to each other, as members of Christ's visible body. Done this first day of November, 1800, Joseph Badger." The church has been aided by the Massachusetts Missionary Society, has never had a settled pastor, and has enjoyed preaching but a part of the time. Whole number of admissions, 59. Present number, 5 males and 19 females. Two revivals of religion have been enjoyed, in 1800 and in 1829. Deacons, Stephen Hughes and Thomas Russell. The society own a small, well-finished meeting-house, in connection with the Methodists.

**SHELBURNE.** This town is in Franklin, 100 ms. N. W. of Boston, inc. June 21, 1768, having Colerain on the N., Greenfield on the E., Conway and Buckland on the S., and Charlemont on the W. Pop. 1,018. This town was originally a part of Deerfield, and is pleasantly situated on the N. E. side of Deerfield river. Shelburne Falls on this river is an object of considerable curiosity. There are two libraries in this town. An academy was inc. in 1828. A Congregational church was formed in 1770. Mr. Hubbard died at Middletown, Ct.—Mr. Townsend now resides in Sodus, N. Y., without pastoral charge.—Dr. Packard was born March 4, 1769. He received the honorary degree of D. D. from Dartmouth College.—Theophilus Packard, Jr. was born Feb. 1, 1802. He studied theology with his father. Number of church members, 172.

**SHUTESBURY.** This town is in the eastern part of Franklin Co., 82 miles W. of Boston, having Wendell on the N., New Salem and Prescott on the E., Pelham on the S. and Leverett on the W. It was inc. June 30, 1761. This town was settled mostly from Sudbury. It was then called Road Town. Ephraim Pratt, from Sudbury, lived here to be 116 years old. He was able to mow for 101 years in succession. He was married to Martha Wheelock at the age of 21, and could number of his descendants 1,500 persons. In 1801, he had four sons living, the eldest of whom was 90 years of age. For the last 60 years, he tasted no wine nor distilled spirits, and for 40 years eat no animal food. He was born Nov. 1, 1687, and died May, 1804. The church was first organized about 1740, and was reduced to one member. It was reorganized Feb. 4, 1806, with 20 members. Present number, 52. Mr. Hill and his people were alienated from each other in consequence of his imbibing political sentiments hostile to American liberty. This led to a suspension of his labors for two years, after which he was regularly dismissed.—Mr. Taylor is now living on the farm of the late Rev. Dr. John Crane of Northbridge,

whose daughter he married. After the dismission of Mr. Taylor, various individuals supplied the pulpit. Rev. Silas Shores preached a part of the time for six years.—Mr. Cushman was formerly pastor of a church in Acton, Me.—A convenient meeting-house has lately been built for the sole use of the Congregational society, and their right in the former house, which belonged to several denominations, disposed of. Sabbath congregations are stated at 150; a considerable proportion are young men. Pop. of the town, 816.

**SOUTH HADLEY.** This town is in Hampshire, 90 ms. W. of Boston, inc. April 12, 1753. It has Hadley on the N., Granby on the E., Springfield on the S., and Connecticut river which separates it from Northampton on the W. Two rivers pass through the town from the east. Connecticut river falls, in one place in this town, 40 feet. The river is rendered navigable by a canal two miles in length, 300 feet of which are cut 40 feet deep through a solid rock. Pop. 1,400. This town was settled as early as 1721, by a few families from Hadley. It was then called the South precinct in Hadley. The first settlers for some time continued to attend public worship on the Sabbath in Hadley, a distance of about seven or eight miles. In 1733, the first town-meeting as a separate district was held, and it was resolved that a meeting-house, the frame of which was put up the year before, should be in part finished. The building however was not completed until the close of the year 1737. The families were few in number, and indigent in their circumstances, and the house was built principally by their personal labor. It was not large, containing only nine pews in the body of it. A gallery was subsequently added. There was no steeple or bell. The people were called together at the appointed hour of public worship by the “blowing of a conch-shell.” The house still remains and is occupied as a dwelling-house on the north side of the common. In consequence of the house being too small to accommodate the people, at the meeting of the town in March, 1750, a vote was passed to build a new house, 55 feet in length and 45 in breadth, to be placed as near the old one as might conveniently be done, and as near the centre of the town as possible. The difficulty of locating the house was almost without a parallel. It was not until *thirteen* years after that the question was settled, during which more than fifty meetings for the purpose of agreeing on the place were held. It was finally settled by lot. The lot fixed the place where the meeting-house of the First parish now stands. A part being dissatisfied, a council of ministers was called, consisting of the Rev. Dr. Williams of Longmeadow, Rev. Mr. Breck of Springfield, Rev. Mr. Ballantine of Westfield, and the Rev. Mr. Lathrop of West Springfield, who decided that both parties were under moral obligation to abide by the lot. The first pastor of the church in South Hadley was Rev. Grindall Rawson. A grant of land called the “Proprietors’ Land,” was set off to this town on its first settlement by the town of Hadley, for the use of the ministry, on condition that the people should settle among them “*a good Orthodox minister.*” By a vote of the precinct, at their first meeting, this land was appropriated to Mr. Rawson. Mr. Rawson continued in the exercise of his ministry for about 8 years, when dissatisfaction having arisen, he was dismissed. Mr. Rawson was settled in Hadlyme, Ct. from Sept. 18, 1745, till his death. The ground of dissatisfaction it is difficult to ascertain. It is due to his memory to state, that during his ministry, one of the most powerful revivals, ever enjoyed by the church in that place, occurred. The late President Edwards, then minister in the adjoining town of Northampton, remarks of this revival—“In the month of March, 1735, the people in South Hadley began to be seized with deep concern about the things of religion, which very soon became universal; and the work of God has been very wonderful there.” He remarks afterwards, “I hope by far the greater part of persons in this town above 16 years of age, are such as have the saving knowledge of Jesus Christ.”\*—In 1742, the Rev. John Woodbridge of Suffield, Ct. was settled over the church. The church presented to him the invitation to become their pastor, in which the parish concurred. Mr. Woodbridge continued pastor of the church until his death, a period of about 42 years. No materials from which a history of the state of the church during his ministry, could be given, are on record. From the recollection of the oldest inhabitants, his character was that of a prudent and blameless pastor and a sound and evangelical preacher. Some years before his death the town furnished a supply for the pulpit on the Sabbath. Among the individuals who were the stated preachers at this time, was the late President Dwight.—In April, 1781, the Rev. Joel Hayes was elected colleague pastor with the Rev. Mr. Woodbridge. The ministry of Mr. Hayes, from its commencement to his death, was 45 years. Forty-two years he was sole pastor. Three years after his ordination the church consisted of 125 members. From that period until his death he admitted by letter and on profession 290 members. There are no *recorded* seasons of revival, but it is known that there were three or four periods of more than ordinary religious attention previous to 1819. During that year 74 were admitted to the church, most of whom were the fruits of the revival. The

\* See Farmer’s Genealogical Register, p. 240, and Rev. Dr. Field’s Statistical Account of Middlesex County, Ct., p. 80.

ministry of Mr. Hayes until near its close, was distinguished by great harmony, in his church and among the people. He was a man of kind feelings, and in the pulpit was remarkable for "great plainness of speech." He was a firm believer in the doctrines of grace and did not hesitate to preach them with boldness.—Mr. Boies was formerly pastor of the Second Presbyterian church in Charleston, S. C. During his ministry in South Hadley of more than 10 years, there were two seasons of special religious attention—the former in 1825, when 50 were hopefully converted, and the latter in 1832, when about 70 were the fruits of it. After Mr. Boies's dismission, the church was for the first time destitute of a pastor. Mr. Boies is now pastor of the Pine Street church, Boston.—Mr. Condit, son of Rev. Aaron Condit of Hanover, N. J., was previously settled in East Hampton, L. I. The church, of 168 members, is now enjoying an interesting revival of religion. The Mt. Holyoke Female Seminary, lately established in this place, is very flourishing.—Mr. Tyler, of the *Second or Canal Church*, was previously settled in Weymouth.

**SOUTHAMPTON.** This town is in the southern part of Hampshire, 8 ms. S. of Northampton. It has Easthampton on the N., Easthampton and West Springfield on the E., Westfield on the S., and Montgomery and Westhampton on the W. The river Manhan, rising in Westhampton, passes twice through this town. The Farmington canal, connecting New Haven with Connecticut river above Northampton, traverses this place. The lead mine in the northern part of the town is not now worked. Inc. Jan. 5, 1753. Pop. 1,216. It was originally a part or "precinct" of Northampton. The first persons who took up their residence in this plantation, were Judah Hutchinson and Thomas Porter, in 1732. In 1733, 14 settlers came. Some families had resided in the north part of the town, in Pomeroy's meadow, as early as 1722 or 1724. They belonged, however, to the old town, till after a meeting-house was built in the South precinct. Between 1733 and 1740, 14 families removed to the place. The first meeting of freeholders qualified to vote in precinct affairs, was held Sept. 21, 1741. On the 18th of April, 1743, the precinct "voted to give Mr. Jonathan Judd a call to settle with us in the Second precinct of Northampton, in the work of the ministry." On the 8th of June, 1743, 32 members having taken letters of dismission and recommendation for that purpose from the First church, were organized into a new church. On the same day Mr. Judd was ordained pastor; and on the 7th of July, 1743, "the church fasted and chose for deacons, Waitstill Strong and John Clark." Mr. Judd had for settlement 200 acres of land, 100 pounds *old tenor*, and 125 pounds, old tenor, to be expended in work on his house. His salary, for the first three years, was 130 pounds, old tenor, per annum, and five pounds a year to be added till it reached 170 pounds. At the next meeting it was voted to give him his wood, "and we will give him more according to our ability." His house, in the Indian troubles, was fortified. The clergymen at his ordination, were Messrs. Edwards of Northampton, Hopkins of W. Springfield, Woodbridge of S. Hadley, Parsons of East Hadley, Williams of Hadley, Woodbridge of Hatfield, and Ballantine of Westfield. It was requested that "each should bring a messenger with him." Mr. Edwards preached the sermon, which was afterwards published. The council convened in N. Searl's house of two rooms, the largest in the place. Most of the first settlers had been trained under the ministry of Mr. Stoddard and Mr. Edwards in Northampton, and were persons of eminent piety. It is reported that while they were observing a day of fasting and prayer, in a barn, in reference to obtaining a pastor, Mr. Judd unexpectedly came into their meeting, having been sent by Mr. Edwards. Mr. Judd was a son of William Judd, and a grandson of Thomas Judd. He was much beloved by his people. Mr. Williams of Northampton speaks of him as "a worthy minister of an amiable character." He published two or three miscellaneous sermons.—Mr. Gould studied divinity with Dr. Backus of Somers, Ct., who preached his ordination sermon. He had previously been a tutor in Williams College. His wife, who died in Nov., 1837, greatly and most deservedly lamented, was the only daughter of Doct. Sylvester Woodbridge of Southampton. Mr. Gould's salary was \$333 33, and 30 cords of wood. He had \$1,000 settlement. More than *thirty* persons from this town have been educated at college, who have become ministers of the gospel, very much by the influence of Mr. Gould. Mr. Gould, after his dismission from Southampton, was settled for a short time in Bernardston. He now resides in Southampton.—Mr. White studied divinity at Andover. Mr. Shepard of Ashfield, preached his ordination sermon. The number of members admitted to the church since its organization, is more than 1,300. Present number, 406. The town has from its settlement, embraced but one Ecclesiastical society.

**SOUTHWICK.** This town is in the southern part of Hampden, having its S. and a part of its E. and W. boundaries on the line of the State of Connecticut. Its other boundaries, are Granville on the W., Westfield on the N., and West Springfield on the E. Several large ponds and a considerable river water this town; the Farmington canal also passes through it. Inc. Nov. 7, 1779. Pop. 1,291. The Congregational church was organized Aug. 17, 1773, and the Ecclesiastical society was inc. Nov. 25, 1825. The church at its organization consisted of 8 members; it has now 74.—Mr. Forward

was a faithful minister, useful in life, and died in the faith of the gospel, much lamented by his people.—Mr. Clinton published a treatise on infant baptism, which is a work of merit, and went through two editions, the first in a pamphlet form, the second in a duodecimo volume. In 1803, most of his family died in the interval of a few days. He now resides in Lowville, Lewis Co., N. Y.—Mr. Rossiter preached but one Sabbath after his installation, on account of ill health. He has been engaged in Boston in mercantile pursuits.—Mr. Foote, since he left Southwick, has been installed in the East parish of Longmeadow, and in the parish of Feeding Hills, in West Springfield.—Mr. Howe is now settled over a church in Halifax.—Mr. Fletcher was born Feb. 3, 1789. He taught school in Kinderhook, N. Y., three or four years. A revival of religion commenced in his school about 1818, and spread through Kinderhook and the adjoining towns, during the progress of which about 1,000 persons were hopefully converted. Dr. Livingston and other clergymen urged Mr. F. to prepare for the ministry. He left the school and studied theology with Dr. L.—The first meeting-house was burnt in 1823. The second, dedicated in December, 1824, is a handsome structure. There is a Methodist church in the south part of the town, and a Baptist in the centre. Mr. Richard Dickinson, who died in this town in 1824, appropriated \$17,000 in his will, for the benefit of the schools. A sum not exceeding one-half, goes to the support of a grammar school, and the remainder to the district schools. The interest only is appropriated. A grammar school has been commenced, which is free to the youth of Southwick.

**SPRINGFIELD.** This was the first town which was settled in the western part of Massachusetts. Some of the first planters came from England in 1630, in governor Winthrop's company. William Pynchon, the father of the town, was one of the patentees of the colony charter of 1627 and of 1628. He first settled in Roxbury. In May, 1635, Mr. Pynchon, and the inhabitants of Roxbury, had liberty granted them by the General court to remove to any place that they should think meet, not to the prejudice of any other plantation, provided they continued under the government of Massachusetts. In 1635, Mr. Pynchon, with some others, came to Springfield, called by the Indians Agawam, and built a house on the west side of the Connecticut, on the Agawam river, in the meadow, called from that fact Housemeadow. A permanent settlement was made in the spring of 1636. On the 14th of May, (25th of May, N. S.) 1636, a covenant or an agreement was made by the men who, with their families, had removed from Roxbury, the original of which is yet preserved. It consists of 15 articles. The first is as follows: "We intend, by God's grace, as soon as we can, with all convenient speede, to procure some godly and faithfull minister, with whom we purpose to joyne in church covenant, to walk in all the ways of Christ." The name of the settlement was changed from Agawam to Springfield, by vote of the town, April 14, 1640. The town seems never to have been incorporated. It was recognized by its name, Springfield, by the General court in 1641. As the church records are lost up to 1637, it is not known when Mr. Moxon was settled. It was probably in 1637. He was in that year made a freeman at Boston, and in 1638 was sent by Springfield as a deputy to Hartford. The church was, probably, the 14th in Massachusetts, though Mr. Savage, in Winthrop's Journal, makes it the 26th, postponing its foundation till 1645. In 1639 a house was built for Mr. Moxon by voluntary assessment. It was 35 by 15 feet, with a porch and study in it, with thatched roof and planked cellar walls. Mr. Moxon had a house lot and other lands. In 1650 Mr. Pynchon fell under the censure of the General court for having published a book, not in accordance, in some respects, with the theological opinions of the fathers. He was left out of the magistracy, and laid under heavy bonds. In 1651 he made a recantation of his sentiments, and his censure was suspended. In 1652 he went to England, and never returned, though his family remained in Springfield. He was accompanied by Mr. Moxon and his family, who likewise did not return to this country. The reasons of Mr. Moxon's departure are not certainly known. It is reasonably conjectured that it was owing to some difficulties on the subject of witchcraft. One Mary Parsons having killed her child, was tried in Boston for murder and witchcraft. She accused two of Mr. Moxon's daughters of having bewitched her. On account of the troubles growing out of this affair, it is conjectured that the family returned to England. Johnson, in his *Wonder Working Providence*, alludes to it. The same author thus writes of Mr. Moxon.

As thou with strong and able parts art made,  
Thy person stout, with toyl and labour shall,  
With help of Christ, through difficulties wade,  
Then spend for time; spare not thyself at all,  
When errors crowd, close to thyself and friends,  
Take up truth's sword, trifle not time for why,  
Christ called his people, bither for those ends,  
To tell the world that Babel's fall is nigh,  
And that his churches through the world shall spread,  
Maugre the might of wicked men and devils;  
Then, Moxon, thou need'st not at all to dread,  
But be avenged on Satan for his evils;  
Thy Lord Christ, will under thy feet him tread.

Mr. Moxon died very poor, out of the ministry.\* Among the individuals who preached in Springfield after Mr. Moxon's departure, were a Mr. Hosford, for about a year; a Mr. Thompson, about a year; and a son of Rev. Thomas Hooker of Hartford, the Rev. Samuel Hooker, afterwards of Farmington, Ct. Laymen sometimes carried on public worship. Mr. John Pynchon had the right to exhort. In November, 1656, the town voted "to allow Dea. Wright, Dea. Chapin, Mr. Holyoke and Henry Burt, £12 for their past services in the Lord's work on the Sabbath, to be distributed by the selectmen; and that in future they would allow at the rate of £50 a year, till at such time as they shall have a settled minister, to be distributed and ordered by the selectmen."—Mr. Glover was a son of Hon. John Glover of Dorchester. He was an able man, and of high attainments as a scholar. His wife died in 1689, and at least three of his children died before him. A great grandchild lives in Wilbraham. Rev. Timothy Edwards of East Windsor studied with Mr. Glover. In 1660 the town agreed that Mr. Glover should have the parsonage and £80 a year as a salary. After his house was burnt down by the Indians, the town built him a new one of brick, at a cost of £108 15s. The house was fortified. The first meeting-house was built in 1645, 45 feet by 25. In 1677 the second meeting-house was built, 50 feet by 40, at an expense of £400. Soon after the death of Mr. Glover, the town invited Mr. John Haines to be their minister, but he declined. But they did not relax their efforts to procure the appointed means of grace, though frequently unsuccessful in their applications. Thomas Cotton and Luke Hitchcock were sent to the "Bay" to procure a minister "that may promote conversion work among us."—In consequence, the Rev. Daniel Brewer of Roxbury came. Mr. Brewer married Catharine Chauncy, daughter of the minister of Hatfield. He appears to have been a useful minister, and the people to have been united in him. Mr. Brewer had eight children, six of whom survived him. His widow died May 15, 1754.—Soon after his decease the parish voted to settle the Rev. Robert Breck. This measure created the most bitter animosities. The majority of the church and parish were warmly attached to him; a respectable minority in both were very much opposed to him. The contest on the subject not only involved the clergy far and near, but the civil authority of the county and province. Most of the neighboring clergy were against him. After various unsuccessful attempts to procure his ordination, he was finally settled in 1736. He published his confession of faith, in connection with Dr. Cooper's ordination sermon. Those who were most active in opposing him, were soon reconciled, and many of them became his warm friends. Mr. Breck was the son of Rev. Robert Breck of Marlborough, who died Jan. 6, 1731, and the grandson of Capt. John Breck of Dorchester. Mr. Breck of Marlborough, was regarded as one of the eminent ministers of his day. His wife was Elizabeth Wainwright of Haverhill. Two of the sons were settled at Springfield, Robert and Samuel. The latter was a physician, and died in 1764. *See Worcester Hist. Journal*, ii. 187.—Dr. Howard resided in Springfield, much respected, from his dismission to his death.

*Second Church.* Mr. M'Kinstry continued to labor till 1789. His father was born in Scotland, and graduated at the University of Edinburgh in 1712. He married Elizabeth Fairfield of Wenham. He was for eight years a minister of Sutton, previous to his settlement in Ellington, Ct. "The son," says Dr. Lathrop in his funeral sermon, "was a man of good natural talents, a respectable scholar, and a sound divine. He was a man of exemplary piety, of a candid spirit, of a modest, humble disposition, of great resignation under trials, of steady, unwavering patience under long-continued infirmitiess, and of Christian fortitude and hope in the view of approaching dissolution." Mr. M'Kinstry married Eunice Smith, daughter of David Smith of Suffield. They had eight children, six of whom survived their father.—Mr. Phoenix, previously to his settlement in Springfield, was a merchant in New York. It was through his exertions that a new meeting-house was erected in the parish. Rev. Dr. Romeyn of New York, preached his ordination sermon.—Mr. Wright was previously settled in Ludlow.

*Fourth Church.* The meeting-house of this church is on the hill, near the United States' armory. Mr. Baldwin was first settled in Berlin.

*Fifth Church.* This church was organized July 3, 1830. Mr. Clarke was previously settled in Blandford.

*Sixth Church.* This church, organized Oct. 16, 1834, is in a manufacturing village, which has lately sprung up on the Chicopee, near its mouth, called Cabotsville. Pop. from 1,800 to 2,000. A new meeting-house was dedicated Sept. 9, 1837. Mr. Clapp was previously settled in Enfield. He studied theology at Andover. The following is the number of members of the churches in Springfield.

<i>Time of Organization.</i>	<i>Present.</i>	<i>Time of Organization.</i>	<i>Present.</i>
1st,	540	4th,	19
2d,	25	5th,	32
3d,	32	6th,	18

\* A good notice of Mr. Moxon may be found in the second volume of Calamy's Account of Ejected Ministers. Some of Mr. M's MS. sermons are still in existence, and indicate respectable intellectual powers.

Total number of members in all the churches, 976. Pop. of the town in 1837, 9,234. The population, for a number of years, has advanced with great rapidity. Springfield is now the largest inland town in the State.

**SUNDERLAND.** This town is 90 ms. W. of Boston, in Franklin. Inc. Nov. 12, 1718. Pop. 729. It is separated on the W. by Connecticut river from Whately and Deerfield. It has Montague on the N., Leverett on the E., and Hadley on the S. The settlement is chiefly on a single street running parallel with the river, through a fine tract of interval; back of this lies a more elevated plain, and behind this is Mt. Toby, which is very interesting on account of its geological formations, and on account of a cavern in its southern part, 60 feet deep. Opposite Sunderland, on the west bank of the river, Sugar Loaf rises up in its solitary grandeur. The town was originally a part of Hadley. The township was granted by the General court in 1713. The settlement soon after commenced. Mr. Ashley, the third minister, was a son of Samuel Ashley of Westfield, and was born Oct. 17, 1707. Feb. 16, 1736, he married Miss Ann Dewey. He was ordained at Winchester, N. H., 1736, but left the place in 1745 on account of Indian troubles. He desisted from the exercise of his pastoral office in Dec. 1784, by advice of an ecclesiastical council called to consult on matters of difficulty submitted between him and his people. He held his office in his church till his death.—Mr. Williston was a son of Rev. Noah Williston of West Haven, Ct., and brother of Rev. Payson Williston of Easthampton, who preached his ordination sermon, from *Acts xxvi. 29*. Since his dismission from Sunderland, he has been settled at Tunbridge, Vt.—Mr. Taylor was a son of Col. James Taylor of Westfield. He died in the midst of his days, much lamented. He was very active, along with his excellent parishioner, Nathaniel Smith, Esq., in efforts to found and build up Amherst College. Both were trustees of that institution. Mr. Taylor's wife died about the same time with her husband, leaving a large family of children.—Mr. Holmes was previously settled in Goshen. He is now pastor of the Congregational church in Springfield, Vt. He studied theology with his father, an independent English minister residing in the State of New York.—Mr. Ingram studied divinity with President Humphrey. He was for some time a tutor in Amherst College.

**TOLLAND.** This town is in Hampden, 125 ms. S. W. of Boston, and is bounded N. by Otis, E. by Granville, S. by the Connecticut line, W. by Sandisfield. It was taken from Granville and Sandisfield, and was formerly called Southfield. Inc. June 14, 1810. Pop. 570. It is finely watered by Farmington river; at this place a beautiful and lively stream. The Congregational church was organized in 1797, and consisted of 70 members. It has the same confession of faith with the churches in Granville. In a revival in 1806, there were 37 additions to the church; in 1815, 37; in 1822, 42; in 1827, 40. Present number of members of the church, 50. Tolland was the birthplace of the celebrated missionary, Gordon Hall. Mr. Northrop is now settled in the ministry in Manchester, Ct.

**WALES.** This town, in Hampden, was formerly called South Brimfield. It has Brimfield on the N., Holland on the E., the Connecticut line on the S., and Monson on the W. Pop. 738. About 30 years ago, the population was divided between the Baptists, Universalists and Congregationalists. A little time previously, the three denominations united in building a meeting-house, each to occupy it according to the amount of taxes paid by each. The first Baptist minister was a Mr. Coddington. He died ten or twelve years since, at the age of about 79 years. The Baptist church has been at times very flourishing.—A Mr. Eveleth was their second preacher.—Rev. George Mixter is the present pastor. Universalism was early planted by Elnathan Winchester, who is said to have been born in Wales. Some Congregational families have always resided in the place, but the professors of religion belonging to them, were connected with neighboring churches. In December, 1819, the Congregational church was organized, consisting of about 12 persons. Two or three years after, a revival of religion commenced under the preaching of the Rev. Dr. Jonas King, now a missionary in Greece. He was sent to Wales by the Home Missionary Society. After remaining about six weeks, he was called away, when, as it appeared, he was about to be instrumental of the salvation of many of the people. The number of communicants has never exceeded 20. No minister has been settled over the church. Occasional preaching has been enjoyed from neighboring ministers and from missionaries. The church is now almost extinct. The communion has not been administered for several years, and it is doubtful whether members enough would unite in receiving it.

**WARE.** This town is in the eastern part of Hampshire, having Greenwich and Hardwick on the N., Brookfield on the E., Palmer on the S. and Belchertown on the W. Inc. Nov. 25, 1761. Ware river, a large and powerful stream rising in the western part of Worcester Co., passes through the eastern part of Ware, and affords very valuable water privileges for the most extensive manufactories. A large manufacturing company was inc. in 1822, with a capital of \$525,000. The business has been embarrassed recently. Swift river

separates this town from Belchertown. Pop. 2,403. Ware remained unsettled for many years after the adjoining towns were settled, the soil being so hard and rough that it was considered unfit for cultivation. At an early period, nearly the whole territory now comprised in the town, was granted by the General court to a military company from Narragansett, as a reward for their services in expelling the Indians from that vicinity. So little value was placed upon it by the company, that they shortly after sold it to John Read, Esq. of Boston, for two coppers per acre; yet it is now one of the most flourishing towns in that part of the State. The First church was formed May 9, 1757. It contains 150 members. We suppose that Mendon was Mr. Rawson's native place. Three ministers of the name of Grindal Rawson appear on the college catalogues—the ministers in Mendon, South Hadley, and Ware. The last mentioned was also settled in Yarmouth. *Farmer's Genealog. Reg.*, p. 240.—Mr. Moss was a thorough biblical scholar. He is now affectionately remembered by many, as the faithful friend and guardian of the young. For a time he was greatly afflicted by mental derangement.—Mr. Ware asked a dismission on account of the loss of health. He now resides in Amherst, and preaches occasionally.—Mr. Reed has been for many months in a feeble state of health, but is now happily much better.—The church has been strongly attached, for the last fifty years, to the doctrines of grace as stated in the Westminster Catechism. These doctrines have been loved and plainly preached by the successive pastors. The church has been much blessed with revivals of religion, and with a great degree of harmony of sentiment and affection.

*Village Church.* This church was organized in 1826, on account of the rapid increase of population in the eastern part of the town. The covenant adopted by both churches, is the one used by the Brookfield association, and drawn up by the late Pres. Moore of Amherst. Mr. Cooke is now pastor of a church in Lynn. He was greatly esteemed by his people in Ware. He was a principal of Westfield academy before he was settled in Ware.—Mr. Yale, before he came to Ware, had been 19 years pastor of a church in New Hartford, Ct. He is now resettled over the same church in New Hartford.

**WARWICK.** This town is in Franklin, 80 ms. N. W. of Boston, inc. Feb. 17, 1763, having the New Hampshire line on the N., Royalston on the E., Orange on the S., and Northfield on the W. It was called by the Indians, Shaomet. The Franklin Glass Manufacturing Company in this town, was inc. in 1802, with a capital of \$70,000. The land is uneven, but good. Pop. 1,111. The First church was formed Dec. 3, 1760, consisting of 26 members. Present number, 110, of whom 20 are absent. No minister has been dismissed from this church. The church and society now worship in the third house that has been erected for this society. It was built in 1836. There is a ministerial fund amounting to \$900. The church covenant is as follows: "You now declare your serious and hearty belief in the Holy Scriptures as having been given by the inspiration of God, and as containing a full, perfect and clear revelation of his will to mankind concerning all that it is necessary to know, believe and practise in order to obtain the pardon of sin and the divine acceptance. And you resolve to cleave to them as the word of truth and grace for teaching, guiding and sanctifying you unto salvation. You profess repentance towards God and faith in our Lord Jesus Christ: and engage to walk in all the duties of a godly, sober and religious life—to observe the ordinances and submit to the government appointed by Christ in his visible kingdom: and to hold Christian communion and walk in gospel charity with his professing disciples. Thus you profess and engage, feeling your strength to be in Him who has said, 'My grace is sufficient for you.' We then, who constitute the church of Christ in this place, receive you into our sacred fellowship and communion, and engage to treat you with all watchfulness and tenderness, as becomes those thus religiously connected. And may our prayers jointly ascend to the God of all grace for all that direction and strength which we need to enable us to discharge our duty to him and to one another. Amen."

*Trinitarian Church.* This church was organized June 10, 1829, of 30 members. Present number, 67. Mr. Kingsbury studied theology for some time at Andover.—Mr. Hatch was born Sept. 23, 1784. He was settled in Hopkinton, N. H., Oct. 21, 1818, and dismissed in 1832.

**WENDELL.** This is mostly a farming town, and is composed of scattered plantations. Miller's river is here a fine stream, and adds much to the beauty and fertility of the northern parts of the town. The town was inc. May 8, 1781. It is in Franklin, 85 ms. W. of Boston. It has Miller's river on the N., New Salem on the E., Shutesbury on the S., and Montague on the W. Pop. 847. Mr. Wilbur, since his dismission from Wendell, has been engaged in editing his Reference Bible, in teaching, and in lecturing on astronomy. Church members, 198.

**WESTFIELD.** The Indian name of this town was Warronoco, or Woronoco. It was inc. in 1669. It was first proposed to call it Streamfield, because situated between two streams. It was finally called Westfield, being nearly W. from Boston, and also being at that time the westernmost plantation. It is difficult to determine when the first perma-

inent settlement was effected. Jan. 7, 1655, a grant was made to several persons in Springfield, of lands at Woronoco. Other grants were made subsequently. The town was at first 9 miles long and 3 wide. Additions were made to it till it included what is now Westfield, Southwick and Russell. Westfield is situated 8 ms. W. of Connecticut river, separated from it by West Springfield. Little river comes in from the W., and Westfield or Agawam river from the N. W., and unite half a mile E. of the meeting-house. The central part of the town has the appearance of having once been a lake. It is surrounded by an abrupt bank from 20 to 70 feet high. Pop. 3,039. Meetings were first held on the Sabbath in 1667. Mr. Holyoke, son of Maj. J. Holyoke of Springfield, conducted them. After him, a Mr. Fiske preached as a candidate for settlement. The people were then called together on the Sabbath by the beat of a drum.—Mr. Taylor came to Westfield in 1671, his ordination being deferred on account of the distresses occasioned by Philip's war. The letters missive calling a council to organize the church and to ordain the first pastor, were dated July, 1679. The council was requested to convene “*on the last fourth day of the sixth month*,” which was Aug. 27, 1679, O. S. It will be perceived that the ecclesiastical year was regarded as commencing with March. The council consisted of the Rev. Solomon Stoddard of Northampton, Mr. Strong, ruling elder, Capt. Aaron Cook and Lieut. Clark, messengers. Rev. John Russel of Hadley, pastor, Lieut. Smith and Mr. Younglough, messengers. Rev. Pelatiah Glover of Springfield, teaching elder, Mr. J. Holyoke, Dea. Burt and Mr. Parsons, messengers. One messenger from Windsor, Ct., the pastor being detained by sickness in his family. There were present as “guests,” the Rev. Samuel Hooker of Farmington, Ct. and the “worshipful Major John Pynchon” of Springfield. The following persons were organized into a church: Edward Taylor, John Mawdesley, (Mosely.) Samuel Loomis and Isaac Phelps from Windsor, Ct.; Josiah Dewey and John Ingersol from Northampton; and John Root from Farmington, Ct. The candidates were examined, after which Mr. Taylor preached from Eph. ii. 22. They had no articles of faith or covenant prepared, and presented the Assembly's Catechism and the Cambridge platform as an epitome of their faith. The council not admitting this course to be proper, articles of faith and a covenant were drawn up; after having assented to them, Mr. Stoddard, the moderator of the council, pronounced them to be a church of Christ, orderly gathered. They then appointed Mr. Taylor to receive the right hand of fellowship, which was given by Mr. Stoddard, in the following words: “In the name of the churches I give you this right hand of fellowship.” The moderator then asked them who they would have for officers, whereupon says Mr. Taylor, “my unworthy self was put under a call to be pastor unto them.” Mr. Taylor having signified his acceptance, was ordained. The Rev. Mr. Russel offered the introductory prayer, and Mr. Glover the ordaining prayer. *Samuel Loomis, one of the church*, with the pastor, imposed hands. “The ordination was to this effect: you, E. T., are called by this church at Westfield into the office of a pastor, and having accepted their call, we do here, in the name of Christ, pronounce you pastor of the same.” Mr. Stoddard gave the right hand as laconic as he gave it to the church. There was no sermon except by the pastor elect. The charge was in connection with the ordination service, but very brief. Mr. Taylor was from England, and spent seven years in Cambridge University in England. His first wife was Elizabeth Fitch. He was a man of eminent qualifications for his work. He left 14 closely written quarto volumes. In 1721 he was enfeebled by a severe fit of sickness. The people began to think of procuring a colleague.—In 1723 Mr. Isaac Stiles, father of President Stiles, came here to teach school, having just graduated. He was here examined and licensed to preach. He continued about a year. The church and society were not agreed in giving him a call. He married a daughter of Mr. Taylor.—Nehemiah Bull came from Long Island, where he had been teaching school, to Westfield in January, 1725. There was some opposition to his settlement, principally by one influential man. The people did not see fit to proceed to his ordination till October, 1726. The council consisted of Rev. Daniel Brewer of Springfield, the Rev. W. Williams of Hatfield, the Rev. John Woodbridge of Hartford, Ct., and the Rev. Mr. Devotion of Enfield, Ct., with their delegates. The council not being satisfied that the call was unanimous, had a town meeting called early in the morning of the day appointed for ordination. The opposition being very slight, the council proceeded. Mr. Brewer offered the introductory prayer, Mr. Williams preached, Mr. Woodbridge offered the ordaining prayer and gave the charge, and Mr. Devotion gave the right hand and offered the concluding prayer. Mr. Bull married Miss E. Partridge of Hatfield. He was a man of respectable talents, and had the confidence of the public.—Mr. Ballantine came to Westfield December, 1740. Received a unanimous call from the church and town Feb. 17, 1741; gave his answer in the affirmative May 2. The churches sent to, were Dr. Colman's and Mr. Welstead's of Boston, the 1st, 2d and 3d in Springfield, the churches in Northampton, Sunderland and Enfield, Ct. The Boston churches declined sitting in council with the 1st church in Springfield. The church met, and voted to invite in their stead the churches in Hatfield, Deerfield, Brimfield and Sheffield. Pastors and delegates from eight churches convened, from all sent to, except Hatfield and Sheffield. The Rev. Mr. Ashley of Deerfield declined

acting, on the ground that the letter missive did not mention the churches that were invited. The Rev. Messrs. Edwards of Northampton, Reynolds of Enfield, and Williams and Hopkins of Springfield, withdrew from the council; they concurred fully in the settlement of Mr. B., but would not act with Mr. Breck of the 1st church in Springfield. The council finally, consisting of only three pastors, proceeded to the ordination. Mr. Breck offered the introductory prayer, the Rev. Mr. Rand of Sunderland preached from 2 Cor. vi. 10, offered the ordaining prayer and gave the charge, and the Rev. Mr. Bridgham gave the right hand and offered the concluding prayer. Mr. Ballantine married a Miss Gay of Dedham. He excelled in acquaintance with the ancient languages.—The churches invited to assist in the ordination of Mr. Atwater, were the church in Yale College, the 1st and 2d churches in Suffield, Ct., the churches in Springfield, Longmeadow, West Springfield, Feeding Hills, Southampton, Northampton and Washington. Dr. Wales of Yale College preached, and Dr. Williams of Longmeadow, at the age of 88, gave the charge. Mr. Atwater preached Nov. 22, 1801, his last sermon, being at the close of the 20th year of his ministry; he died very soon after. The sermon was printed. Dr. Lathrop of West Springfield preached Mr. Atwater's funeral sermon. He thus describes his character: "Mr. Atwater was blessed with superior abilities, a clear understanding, a capacious mind and solid judgment. He was a distinguished scholar and a learned divine." He never preached the same sermon to his people twice; always kept twenty sermons beforehand, and completed his two sermons for the Sabbath on Tuesday evening, leaving the remainder of the week for visiting and domestic concerns. He always rose before sunrise at all seasons of the year. His papers on astronomical and meteorological subjects fell into the hands of President Dwight.—The council who assisted at the ordination of the Rev. I. Knapp were the Rev. Messrs. Robbins of Norfolk, Ct., Lathrop of West Springfield, Howard of Springfield, Williams of Northampton, Gould of Southampton, Cooley of East Granville, Noble of Montgomery, Clinton of Southwick, Waldo of West Suffield, Ct., Gay of Suffield, Ct., and Williston of East Hampton. Mr. Robbins preached the sermon from Matt. x. 40. Dr. Lathrop offered the ordaining prayer. Mr. Williams gave the charge, and Mr. Clinton the right hand. Mr. Knapp was tutor in Williams College in 1802 and 1803.—The council who assisted in the ordination of the Rev. E. Davis, consisted of the Rev. Mr. Todd of Northampton, who preached the sermon from 2 Cor. iv. 2, Rev. R. Hazen of Agawam, who offered the introductory prayer, Rev. S. Osgood, D. D. of Springfield, who offered the ordaining prayer, senior pastor, who gave the charge, Rev. J. Hinsdale of Blandford, who gave the right hand, the Rev. Mr. Robbins of Enfield, Ct., who addressed the people, and Rev. Mr. Eddy of Middle Granville, who offered the concluding prayer. An ecclesiastical council was never convened at Westfield except to organize the church and to ordain its pastors. Mr. Davis was for many years principal of Westfield academy.

**WESTHAMPTON.** This town, in Hampshire, has Chesterfield and Williamsburgh on the N., Northampton and Southampton on the E., Southampton on the S. and Norwich on the W. Inc. Sept. 29, 1778. Pop. 818. The church was organized Sept. 1, 1779, with the aid of Rev. Mr. Judd of Southampton and Rev. Mr. Williams of Northampton. At Mr. Hale's ordination Mr. Judd of Southampton was moderator of the council, and Rev. Joseph Huntington, D. D. of Coventry, Ct., preached the sermon, from 1 Cor. ii. 7. Other members of the council were Messrs. Bascom of Chester, Lyman of Hatfield, Hopkins of Hadley, and Gershom C. Lyman of Marlboro', Vt. The records of this church were destroyed in a fire which consumed Mr. Hale's house in 1816. Settlements began to be made in what is now Westhampton about 1767. Lemuel Strong, oldest son of Noah Strong (in 1817 the oldest man in the town) is supposed to have been the first child born in Westhampton. In 1779, there were about 60 families and 300 souls in the town. Of the members of the church, at its organization, 27 were dismissed from the church in Northampton. Reuben Wright and Martin Clark were the first deacons of the church. Mr. Hale was a man much respected wherever he was known. He was a man of the utmost accuracy and order in his habits. He was long secretary of the Massachusetts General Association. He was a brother of Nathan Hale, who was executed by the British for being a spy, Sept. 22, 1775, aged 22. Their father, Richard Hale, was a deacon of the church in Coventry, Ct., son of Samuel Hale of Newbury and grandson of Rev. John Hale, the first minister of Beverly. See *Quart. Reg.* x. 247. Mr. Hale's funeral sermon was preached by Mr. Williston from Heb. xiii. 7. He left three sons, Nathan, editor of the *Daily Advertiser*, Boston, Enoch, M. D. of Boston and Richard of Westhampton.—Mr. Chapin studied theology at Bangor. He was first settled in the South parish of Amherst. He is now pastor of the Congregational churches in Granby and Shefford, Lower Canada.—Mr. Drury studied theology at Auburn. He was ordained at West Rutland, Vt., June 3, 1819, dismissed April, 1829, installed at Fairhaven, Vt., May, 1829, and dismissed April 26, 1837. Communicants, 140.

**WEST SPRINGFIELD.** This township was originally a part of Springfield. It is separated from South Hadley, Springfield and Longmeadow by Connecticut river; it extends through the whole breadth of Hampden from Northampton to Suffield, Ct. It

has Westfield and Southampton on the W. Pop. 3,227. It is one of the best farming towns in the State. The lands on the river are very rich. The settlement commenced, probably, as early as 1654, or 1655. In 1673, there were a number of inhabitants here. In May, 1683, three persons were drowned as they were crossing the river, returning from public worship in Springfield. In May, 1695, the inhabitants, consisting of 32 families, and upwards of 200 souls, presented a petition to the general court, "that they might be permitted to invite and settle a minister." The request was granted, though it was opposed by the inhabitants on the east side of the river. In June, 1698, a church was formed. Mr. Woodbridge was the grandson of Rev. John Woodbridge, who was born in Stanton, Wiltshire, England, in 1613, came to this country in 1634, and was ordained at Andover, Sept. 16, 1644. His son, the father of Mr. Woodbridge of West Springfield, was settled in Killingworth, Ct. in 1666, and installed in Wethersfield, Ct. in 1679, where he remained till his death in 1690. His son, the minister of West Springfield, married Jemima Eliot, daughter of Rev. Joseph Eliot of Guilford, Ct. They had eight children, six sons and two daughters. Of the sons, John was settled in the ministry, first at Windsor, Ct., then at South Hadley, and Benjamin, who was settled over a church in Woodbridge, Ct. Two others of the sons resided at Stockbridge. Rev. Dr. Williams of Longmeadow, inserted in his diary the following, under date of June 10, 1718. "Died, Rev. John Woodbridge. I look upon this as a very great frown upon us all in this town, and in this part of the country; for Mr. Woodbridge was a man of great learning, of pleasant conversation, of a very tender spirit, very apt to communicate, one that had an excellent gift in giving advice and counsel, and so must certainly be very much missed by us." The first meeting-house in West Springfield, was built in 1702. It was a curious structure of three roofs. When it was erected, all the males of the town could sit on the sills. In 1799, Mr. John Ashley, a wealthy farmer of the town offered £1,300 as a fund for the support of the ministry, provided the parish would erect a spacious and elegant meeting-house on a spot designated by himself. The condition was complied with, and the new house was dedicated in 1802. After the death of Mr. Woodbridge, a Mr. Hobart and a Mr. Pierpont were employed to preach. The latter was invited to remain but declined the invitation.—Mr. Hopkins was probably a connection of governor Hopkins, one of the early settlers of Connecticut. He was married June 28, 1727, to Esther Edwards, daughter of Rev. Timothy Edwards of East Windsor, Ct. They had four children, one of them was the wife of Hon. John Worthington of Springfield, and another was Dr. Hopkins, minister of Hadley. Mr. Hopkins lived in the house, which was afterwards purchased by Dr. Lathrop. Mr. Hopkins wrote about 1,500 sermons. His only publication, so far as is known, was an Historical Memoir, relating to the Housatonic Indians, 4to. 1753. He had the reputation of being a prudent and faithful minister. His delivery is said to have been languid. A considerable part of his diary is yet in existence. Mrs. Hopkins, a lady of distinguished talents and attainments, died June 17, 1766, in the 72d year of her age. Mr. Hopkins baptized 660 persons and admitted 210 to the church. His salary was originally £100.—Dr. Lathrop had, originally, £70 lawful money, per annum, as a salary, and £200 as a settlement, besides his firewood and the use of the parsonage. Dr. Lathrop was the son of Solomon and Martha Lathrop, and was born in Norwich, Ct. (now Lisbon) Oct. 20, 1731, O. S. He was a descendant of the fifth generation from the Rev. John Lathrop, the first minister of Barnstable. His father died when he was less than two years old. In consequence of the second marriage of his mother, he removed to Bolton, Ct. He made a profession of religion during his last year in college. He pursued his theological studies in Springfield under the care of the Rev. Robert Breck, who preached his ordination sermon from 1 Tim. iv. 6. Dr. Lathrop was married in May, 1759, to Elizabeth, daughter of Seth Dwight of Hatfield. They had six children. She died a few months after her husband. Dr. Lathrop wrote about 5,000 sermons. In 1791, he had the degree of D. D. from Yale College, and in 1811, the same from Harvard. In 1792, he was chosen a Fellow of the American Academy of Arts and Sciences. In 1793, he was chosen professor of divinity in Yale College. He assisted about 20 young gentlemen in preparing for the ministry, among whom was president Appleton. His life and works are so well known that it is not necessary here to describe them. Seven octavo volumes of his sermons have been published, and of the first three, a second edition. In addition he published between 30 and 40 separate sermons, essays, etc.—Dr. Sprague studied divinity at Princeton. Dr. Flint, of Hartford, Ct., preached his ordination sermon. Since his dismissal from West Springfield, he has been settled over a Presbyterian church in Albany, N. Y. His publications are numerous.—Mr. Vermilye is now settled over a Dutch Reformed church in Albany, N. Y. Number of communicants, 194.

*Ireland Parish, or the 3d parish.* This parish, lying on Connecticut river, N. of the First parish, was inc. July 7, 1786. It is said to have received its name from the circumstance that several Irish families were among the first settlers. The Congregational church was organized Dec. 4, 1799. It then consisted of 9 male members. It now has 95 members. The Baptists and Congregationalists, for many years, used the same meet-

ing-house alternately. Each have now a house of their own.—Mr. Smith was previously settled in Stafford, Ct., and in the parish of Feeding Hills, in West Springfield.

In 1757, the southern part of the original parish was erected into a distinct parish, containing about 75 families. It was then a sixth parish in Springfield; but in 1773, it became the Second parish in West Springfield. Nov. 10, 1762, a church was formed, and Mr. Griswold, on the 17th of the same month, was constituted its pastor. It originally consisted of 9 male members. The pastor's salary was £75 per annum, with his wood, and a settlement of 40 acres of land. At his ordination, Mr. Dorr of Hartford, Ct., preached the sermon from Col. iv. 3. Mr. Griswold continued his stated labors till 1781, when he relinquished all claims upon his parish for support, and they, upon him, for ministerial services. He continued, however, to be the pastor of the church, and occasionally supplied the pulpit, till a short time previously to his death. His last sermon was preached March 15, 1818, from Eph. ii. 13. His funeral sermon was preached by Mr. Gay of Suffield, Ct. from Luke xxiii. 28. Mr. Griswold was the son of Rev. George Griswold of Lyme, Ct. He was married to Elizabeth Marvin of Lyme. They had six children. After Mrs. Griswold's death, in 1797, he was married to Mrs. Elizabeth Colton of Granby, Ct.—In 1800, the Second parish was divided, by an act of the legislature, forming what are usually called the parishes of Agawam and Feeding Hills. The meeting-house was removed from its original site into Feeding Hills. A meeting-house was erected in Agawam in 1803. In 1819, a separate church was organized in Agawam. The original church was at the same time reorganized in Feeding Hills, and both adopted the same confession of faith. In 1821, the two churches and societies united in giving an invitation to Mr. Hazen to become their minister. At his ordination, Dr. Osgood of Springfield, preached from Ps. cxxxii. 13—16. In 1830, he was dismissed from Feeding Hills, but remains pastor of the Agawam church.—Mr. Lombard is now settled in Northfield.—Mr. Foote was previously settled in Southwick and in the East parish of Longmeadow. Members of the church in Feeding Hills, 91; in Agawam, 151.

**WHATELY.** This town is in Franklin, having Deerfield on the N., Connecticut river, separating it from Sunderland and Hadley, on the E., Hatfield on the S., and Conway on the W. It is 100 ms. W. of Boston, inc. April 24, 1771, and contains 1,140 inhabitants. There is a considerable quantity of good, though not first-rate, land on Connecticut river. Immediately back are extensive pine plains, to which hills of moderate elevation succeed. This township was a part of the original grant of Hadley, from which, with Hatfield, it was separated, in 1671. It remained in connection with Hatfield for 100 years.—Mr. Wells was esteemed a useful minister. He retained his mental faculties to a great age—Mr. Bates studied theology at Princeton, N. J., also with Rev. Dr. Osgood of Springfield, and Rev. Mr. Gould of Southampton. During his ministry, there was an extensive revival of religion in the town. After his dismissal from Whately, he was settled at Templeton. He is now preaching in Pontiac, Michigan, where a powerful revival of religion is prevailing—Mr. Ferguson was born in Berwickshire, Scot., Dec. 9, 1788. He was previously settled in Attleborough. In 1837, he received the honorary degree of M. A. from Amherst College. He studied divinity with the Rev. Dr. Park of Stoughton. His ministry at Whately has been very useful. Number of communicants, 190.

**WILBRAHAM.** In May, 1731, Nathaniel Hitchcock of Springfield removed from the centre of the town to what was called the "outward commons," and built a house. In 1732, Noah Alvord, with his family, removed thither. In 1741 the number of families amounted to 24. In May, 1741, the parish was inc., by the name of the Fourth parish in Springfield; but it usually went by the name of *Springfield mountains* till 1763, when it was inc. as a town, and received its present name. The ordination service of Mr. Merrick was to have been performed under a large oak, but the morning being rainy, the people assembled in a barn, and there attended the solemnities. The council determined that no less than *seven* could constitute a church of Christ. As there were but six to be formed into a church, they were brought to a stand. At length an individual appeared, and stated that he had been for some time wishing to join a church. He was admitted, and the church was organized. During the first ten years from the original settlement, but one person died. Mr. Merrick was the grandson of Thomas Merrick, who came from Wales to Roxbury about 1630, and thence to Springfield in 1636; and was the youngest son of James Merrick, a native of West Springfield. He was married in 1744 to Mrs. Brainerd, widow of the Rev. Mr. Brainerd of Eastbury, Ct., and daughter of Rev. Phineas Fisk of Haddam, Ct. Mr. Merrick had seven children, five of whom survived him. His oldest son was drowned, while a member of Harvard College, in 1762. Mr. Merrick died, much lamented, in the 36th year of his ministry. His funeral sermon, from 2 Cor. iv. 7, preached by Mr. Breck of Springfield, was also delivered at the funeral of the Rev. Dayid Parsons of Amherst, and published. The widow of Mr. Merrick died in 1807, in the 90th year of her age. The first meeting-house in Wilbraham was built in 1748. In 1783 the town was divided into two parishes.—Mr. Willard was the son of the Rev. Dr. Willard of Stafford, Ct., who preached the sermon at his ordination. After his dismissal, Mr. W. was pastor of a church in

**Lancaster, N. H.**—Rev. Dr. Lee of Lisbon, Ct., preached Mr. Witter's ordination sermon. Mr. Witter has been, for a number of years, instructing an academy in Tennessee.—Mr. Brown's ordination sermon was preached by Mr. Bartlett of East Windsor, Ct. Since he left Wilbraham, he has been settled in Prescott and in Hadley Upper Mills.—Mr. Hyde was settled in Hampden, Ct. and in Preston, Ct. In the latter place from 1812 to 1827.—Mr. Rose was pastor of a church in Canterbury, Ct. from 1825 to 1831. He is now settled over the Congregational church in Chesterfield. Communicants in North Parish church, 143.

**South Parish.** The meeting-house was erected in 1784. Mr. Fish of Windsor, Ms., preached Mr. Warren's ordination sermon, from Mal. ii. 7. Communicants, 129. Wilbraham has Ludlow on the N., Monson on the E., Somers, Ct. on the S., and Longmeadow and Springfield on the W. It is well watered by the Chicopee, and by numerous smaller streams. Pop. 1,802. The Wesleyan seminary, a flourishing academy belonging to the Methodists, is in this town.

**WILLIAMSBURGH.** This town is in Hampshire, 100 ms. W. of Boston, having Conway on the N., Whately and Hatfield on the E., Northampton and Westhampton on the S., and Chesterfield and Goshen on the W. A considerable stream passes through this town and unites with the Connecticut at Northampton, and affords fine power for manufacturing purposes. A woollen, linen and cotton manufactory was inc. in 1825, with a capital of \$250,000. The place is in a prosperous condition. Pop. 1,345. We have been able to ascertain but little in regard to the ecclesiastical affairs of Williamsburgh. It is honorable to the people that no minister has been dismissed. Mr. Strong is spoken of as a worthy and useful minister. A sermon from his pen may be found in a volume of sermons published by the Hampshire Association of Ministers.—Mr. Lord was a man "who walked in all the ordinances" of Christ, blameless. His whole conduct was marked by the strictest conscientiousness. His powers were not of the highest order, yet he was a very faithful steward in his Master's service. The circumstances of his sickness were very affecting. His eldest son, Chester Lord, who had just completed his theological education at Andover, died at home of a violent fever, when his father and his only sister were too sick to be informed of his death. All three were soon laid side by side in the village burying-ground—the widow and one son remaining.—Mr. Lusk was previously settled in the State of New York. An elegant meeting-house has lately been built. Number of communicants, 181. A very extensive revival of religion has prevailed for many months past in this town.

**WORTHINGTON.** This township occupies an elevated situation, near the centre of the Green mountain range. It is upon the eastern declivity, and its waters are discharged into the Connecticut by Westfield river, the principal branch of which washes the southwest boundary of the town, and other branches pass through the middle and N. E. parts. It is one of the best townships in the vicinity. Inc. June 30, 1768. It is bounded N. by Cummington, E. by Chesterfield, S. by Chester, S. W. by Middlefield, and W. by Peru. Pop. 1,142. Members of the church, 170. Mr. Huntington, we believe, graduated at the College of New Jersey, and received the honorary degree of M. A. at Harvard, 1763.—Mr. Spaulding was ordained at Uxbridge, Sept. 11, 1782, and dismissed Oct. 28, 1787. After leaving Worthington, he was installed at Buckland, where he died. *See Am. Quart. Reg. x. p. 267.*—Mr. Pomeroy received the honorary degree of M. A. from Yale in 1801. After his dismissal from Worthington, he removed to West Springfield, Feeding Hills parish, where he died. He left no children. His valuable property he bequeathed to the American Colonization Society, American Education Society, American Board of Commissioners, etc.; the first of these receiving the largest amount.—Mr. Adams studied theology at Andover.

#### ADDITIONS AND CORRECTIONS.

**AMHERST.** In the table, p. 260, Dr. Humphrey is stated to have been settled over the College church in 1807, it should be 1827. In relation to the father of the Rev. David Parsons, the first minister of Amherst, we find the following facts in the Malden town records—"The quarter sessions court imposed on Malden Mr. Thomas Tufts as their minister. The people resisted this arbitrary act by petitioning the general court, and by electing Mr. David Parsons, who entered upon the duties of his office in 1709. Having labored in his work nearly twelve years, he was dismissed in consequence of the depreciation of paper currency." Mr. Parsons was installed in Leicester, Sept., 1721. After long and bitter contentions, he was dismissed March 6, 1735. *See Worcester Hist. Journal, ii. 81.*—In the South parish in Amherst, Mr. George Dana of North Falmouth was ordained pastor Jan. 3, 1838. Sermon by Rev. L. I. Hoadley of Charlestown, from Mark xvi. 15.

**BELCHERTOWN.** We have just received the following additional notices respecting this place, from a respected inhabitant of the town. The first settlement was made, probably, about 1732, by two or three families. In 1732, Dea. Aaron Lyman and Col.

Timothy Dwight became permanent settlers. Their descendants yet remain. During the five succeeding years, the number of families had increased to about 20. They lived without the stated ordinances of the gospel till 1739, when Mr. Billings was settled. No record of the exact time of his ordination can be discovered. It was probably in the spring of that year. No church records are to be found during his ministry. Mr. Billings was on the minority in the council which dismissed Pres. Edwards from Northampton in 1750. The church did not send a delegate, probably on the ground that a majority were opposed to the sentiments of Mr. Billings on the terms of church communion, he agreeing with Mr. Edwards and the minority at Northampton. On account of this difference between himself and his people, Mr. Billings was dismissed after he had remained about 12 years. He was installed soon after in Greenfield, where he died. The exact period of his ministry, the date of the formation of the church, their names and numbers, are alike unknown.—The number of families at the time of Mr. Forward's ordination were about 55, containing about 300 souls. The church then consisted of 60 members. Mr. F. continued in the ministry till within two years of his death, he being in his 81st year when he died. During his ministry, 380 members were received into communion, 294 of them by profession, 86 by letter. Several revivals of religion were experienced during his ministry. The most remarkable were in 1785 and 1786, when more than 50 were added to the church.—Mr. Porter was one year a tutor at Middlebury College. He studied divinity with the Rev. Asahel Hooker of Goshen, Ct. He was ordained over the Congregational church in Winchester, N. H., November, 1807, and dismissed in February, 1810.

**BRIMFIELD.** Rev. Clark Brown was not graduated at Harvard, but received honorary degrees there in 1797 and in 1811, as he did also at Dartmouth and several other colleges; or, perhaps, he was rather *admitted* to degrees at these institutions. He died Jan. 12, 1817, in the State of Maryland, as it is supposed.

**CHESTERFIELD.** Rev. Mr. Kilburn's name is spelled Kilburn and Kilbourn.—Mr. Allen died Jan. 12, 1806; not March 24, 1785. He was settled in West Haven, Ct., from 1738 to 1742; and then in Ashford, Ct. from 1751 to 1765.

**CUMMINGTON.** Rev. James Briggs was graduated in 1775, not in 1755. Mr. Macintire, p. 267, can hardly be called the first settler in Cummington, as he began his settlement in that part of Hawley which is now annexed to Plainfield. There were settlers in Cummington previously to this time.

**DEERFIELD.** We have found the following items in the ancient records in the office of the Secretary of State, Boston. June 12, 1696, the General Court gave £10 to Deerfield for the ministry. Nov. 26, 1703, £20 were given for the same purpose. Nov. 1, 1702, £20 were granted for a chaplain at Deerfield. Oct. 20, 1708, £20 were bestowed for the ministry at Deerfield.

**GRANBY.** Mr. Judd died on the 13th of July, 1804.

**GRANVILLE.** On p. 270, we state, that Mr. Tuttle married a daughter of Hon. Timothy Edwards. We should have said, that he married Martha, youngest daughter of Rev. Timothy Edwards of East Windsor, Ct. It is said that Mr. Tuttle was born in Scotland or Ireland, as he had the *brogue* of a foreigner. He was esteemed as a pious man and orthodox in sentiment. After leaving Granville, he lived in one of the *Sabbath-day* houses in East Windsor, and preached occasionally for the Rev. Mr. Potwine, the minister of the place. He then preached, for some time, in New Jersey. He finally built a small house in the N. E. part of *Wapping*, in East Windsor. For some years before his death, he was settled, as it is supposed, in Southold, L. I., where he died. His wife and family remained in East Windsor, where she died.—On p. 269, we stated that the descendants of Rev. Jedediah Smith settled in Louisiana. Rev. Thomas Savage of Bedford, N. H., informs us, that the greater part, if not all of Mr. Smith's children settled in Mississippi. Twenty years since, four sons, Elijah, Jedediah, Israel and Calvin, were living near Natchez, Miss. Possibly one of the sons, and, probably, some of the grandchildren resided in Louisiana. Those of the name in Mississippi are very respectable people. William Smith, Harvard, 1817, is a grandson of the minister of Granville.—Rev. Seth Chapin was born in Mendon.

**HADLEY.** It is supposed that the Rev. John Russell was born in England, his father being in the company of English emigrants, in 163—.

**LONGMEADOW.** The Indian name of that part of the original town of Springfield, now called Longmeadow, was *Masacksick*. The settlement probably commenced as early as 1644. Among the first inhabitants were Benjamin Cooley, George Colton and John Keep. The first settlement was near the bank of the river. In 1703, the inhabitants removed about half a mile east, on account of the danger of floods from the river. Longmeadow was inc. as a precinct, Feb. 17, 1713, when there were somewhat less than

40 families. A meeting-house was completed in 1714. Dr. Williams's settlement was £200 a year; his salary was £55 a year, for five years, then to receive additions of £5 a year till it should reach £70. Dr. Williams's ordination sermon was preached by Mr. Williams of Hatfield, from Matt. ix. 38. Before his settlement in Longmeadow, he kept a school in Hadley one year. He had eight children. Stephen was ordained at Woodstock, Ct., Nov. 17, 1747, and died April 20, 1795; Warham was ordained at Northford, Ct., June 13, 1750, and died April, 1788; Nathan, D. D., ordained at Tolland, Ct., April 30, 1760, and died at a very advanced age. Dr. Williams's second wife was Mrs. Sarah Burt. Mr. Breck, of Springfield, preached his funeral sermon from 2 Kings ii. 9—12. In 1769, a new meeting-house was completed.—Mr. Storrs was early adopted into the family of Rev. Richard Salter, D. D. of Mansfield, Ct., and under his tuition was prepared for college. Mr. Storrs's funeral sermon was preached by Dr. Osgood, of Springfield, from 1 Cor. xv. 57. *See Christian Spectator*, ii. 54.

**LUDLOW.** The settlement of that part of the original town of Springfield, now called Ludlow, commenced about 1750. The names of some of the earliest families, were Colton, Hitchcock, Miller and Sikes. A meeting-house was built in 1784, and a Congregational church was formed in 1780. Mr. Steward was born Jan. 9, 1734. He died in Belchertown.—Mr. Wright's ordination sermon was preached by Mr. Hale of Westhampton, from 1 Tim. iii. 1.

**NOTE.**—In closing this sketch of the ecclesiastical statistics of the Old County of Hampshire, we again express our grateful obligations to various gentlemen who have kindly aided our inquiries,—among whom we may specify Jacob Porter, M. D., of Plainfield, (to whose repeated communications as well as to whose valuable history of Plainfield we are much indebted,) Rev. T. M. Cooley, D. D. of Granville, Rev. Alfred Ely, D. D. of Monson, Rev. Emerson Davis of Westfield, Rev. N. Perkins of Amherst, Rev. R. C. Hatch of Warwick, Rev. Job Cushman of Prescott, Rev. Hervey Smith of West Springfield, Rev. T. Packard, Jr., of Shelburne, etc.

## QUARTERLY LIST

OF

### ORDINATIONS AND INSTALLATIONS.

GEORGE F. TEWKSBURY, Cong. ord. pastor, Albany, Maine, Jan. 31, 1838.  
 DANIEL CUSHMAN, Cong. inst. pastor, Boothbay, Me. Feb. 7.  
 ELKANAH WALKER, Cong. ord. For. Miss. Brewer, Me. Feb. 14.  
 LEWIS COLBY, Bap. inst. pastor, South Berwick, Me. Feb. 21.  
 SAMUEL C. PRATT, Bap. ord. pastor, Nashua, New Hampshire, Jan. 23, 1838.  
 P. I. NICHOLS, Cong. inst. pastor, Bath, N. H. Feb. 14.  
 T. P. BEACH, Cong. inst. pastor, Campton, N. H. Feb. 21.  
 ZERAH R. HAWLEY, Cong. ord. Evang. Plymouth, N. H. March 21.  
 ELI W. TAYLOR, Cong. inst. pastor, Meredith Vill. N. H. March 28.  
 WORTHINGTON WRIGHT, Cong. inst. pastor, Woodstock, Vermont, Feb. 14, 1838.  
 OTTO S. HÖYT, Cong. inst. pastor, Hinesburgh, Vt. Feb. 28.  
 HENRY WATERMAN, Epis. ord. priest, Boston, Massachusetts, Jan. 1838.  
 WASHINGTON VAN ZANDT, Epis. ord. priest, Boston, Ms. Jan.  
 ELEAZER A. GREENLEAF, Epis. ord. priest, Boston, Ms. Jan.  
 GEORGE WATERS, Epis. ord. priest, Boston, Ms. Jan.  
 JOSHUA EMERY, Cong. inst. pastor, Weymouth, Ms. Jan. 25.  
 JAMES SMITHER, Bap. ord. pastor, Fall River, Ms. Jan. 25.  
 ISAAC HOSFORD, Cong. ord. pastor, Saxonville, Ms. Feb. 14.  
 JACOB CUMMINGS, Cong. inst. pastor, Southboro', Ms. March 1.  
 SAMUEL UTLEY, Cong. inst. pastor, New Marlborough, South, Ms. March 14.  
 JOHN U. PARSONS, Cong. inst. pastor, Berkley, Ms. March 14.  
 ALANSON FISK, Cong. inst. pastor, Chelsea, Ms. March.  
 JOHN D. BALDWIN, Cong. inst. pastor, North Branford, Connecticut, Jan. 17, 1838.

ROBERT SOUTHGATE, Cong. inst. pastor, Wethersfield, Ct. Feb. 21.

ROBERT M. WHITE, Pres. inst. pastor, United Congregations of the Flatts and Three Springs, New York, Dec. 27, 1837.

THOMAS DAVIS, Bap. ord. pastor, New York, N. Y. Jan. 10, 1838.

WILLIAM BEARDSLEY, Cong. inst. pastor, West Bloomfield, N. Y. Jan. 16.

SILAS C. BROWN, Pres. inst. pastor, Livingston Co. N. Y. Jan. 23.

ALFRED EDDY, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.

G. W. LANE, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.

H. N. SHORT, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.

HIRAM W. LEER, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.

CHARLES B. SMITH, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.

JOHN CROSS, Cong. ord. evang. Brighton, Monroe Co. N. Y. Jan. 24.

B. FOSTER PRATT, Pres. inst. pastor, Prattsburgh, N. Y. Jan. 31.

RICHARD I. SCHOONMAKER, Ref. Dutch, inst. pastor, Harlem, N. Y. March 10.

GEORGE E. DELAVAN, Pres. inst. pastor, Sherburne, N. Y. March 14.

JOHN C. DYER, Bap. ord. evang. Columbus, New Jersey, Nov. 24, 1837.

JAMES SPENCER, Bap. ord. pastor, Hamburg, N. J. Jan. 11, 1838.

WILLIAM RUDDY, Pres. inst. pastor, Canton, N. J. Feb. 1.

E. GRAHAM, Pres. inst. pastor, Pigeon Creek, Pennsylvania, Jan. 9, 1838.

J. KNOX, Pres. inst. pastor, United Congregations of Elizabethown and Wolf Run, Pa. Jan. 11.

ALFRED LOUDERBACH, Epis. ord. priest, Sunbury, Pa. Feb. 13.

— HARPEL, Luth. Ref. inst. pastor, Manchester, Va. Feb. 25.

THOMAS HANSOME LEGARE, Pres. ord. pastor, Charleston, South Carolina, April 5, 1838.

ALMYSON BROWN, Bap. ord. pastor, Norwalk, Huron Co. Ohio, Jan. 31, 1838.

WILLIAM A. SMALLWOOD, Epis. Inst. rect. Zanesville, O. Feb. 11.

AVERY P. MATHER, Bap. ord. evang. Farmington, Michigan, Dec. 13, 1837.

Whole number in the above list, 48.

SUMMARY.

	STATES.
Ordinations.....	23
Installations.....	25
Total.....	48
OFFICES.	
Pastors.....	32
Evangelists.....	9
Priests.....	5
Missionaries.....	1
Rector.....	1
Total.....	48

Total..... 48 Total..... 48

DENOMINATIONS.

DATES.

Congregational.....	24	1837. November.....	1
Presbyterian.....	8	December.....	2
Episcopalian.....	6	1838. January.....	23
Baptist.....	8	February.....	13
Dutch Ref.....	1	March.....	8
Lutheran Ref.....	1	April.....	1
Total.....	48	Total.....	48

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

SAXTON S. KELLOGG, et. 26, Cong. (Theo. stud.), in the Theo. Sem. Bangor, Maine, Jan. 1838.

GIDEON W. OLNEY, et. 45, Epis. Portland, Me. Feb.

HENRY A. WALKER, et. 30, Cong. (Theo. stud.), Charlestown, Massachusetts (died at St. Croix), Feb. 20, 1838.

HENRY SUMNER, et. 64, Meth. Epis. Hebron, Connecticut, Jan. 18, 1838.

ASA CORNWALL, et. 56, Epis. Cheshire, Ct. Jan. 28.

GEORGE MILLS, et. 45, Epis. New York, N. Y. Feb. 25, 1838.

JAMES BUCKLEY, Meth. Epis. Bloomfield, New Jersey, March 15, 1838.

REV. WILLIAM F. HOUSTON, M. D. Pres. Wrightsville, Pennsylvania, Feb. 2, 1838.

THOMAS J. KITTS, et. 49, Bap. Philadelphia, Pa. Jan. 24.

WILLIAM MURRAY STONE, D. D. Epis. Somerset Co. Maryland, February 26, 1838.

THOMAS READ, et. 90, Epis. Montgomery Co. Md. Feb. 5.

WILLIAM J. PRITCHETT, Bap. Green Co. Illinois, March 7, 1838.

Whole number in the above list, 12.

SUMMARY.

AGES.

STATES.

From 20 to 30.....	1	Maine.....	2
30 40.....	1	Massachusetts.....	1
40 50.....	3	Connecticut.....	2
50 60.....	1	New York.....	1
60 70.....	1	New Jersey.....	1
90 100.....	1	Pennsylvania.....	2
Not specified.....	4	Maryland.....	2
Total.....	12	Illinois.....	1

Total..... 12 Total..... 12

DENOMINATIONS.

DATES.

Congregational.....	2	1838. January.....	4
Presbyterian.....	1	February.....	6
Baptist.....	2	March.....	2
Meth. Episcopal.....	2	Not specified.....	5
Episcopal.....	5	Total.....	12

GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1, 1838.

Ordinations.....	181	Connecticut.....	37
Installations.....	159	New York.....	61
Total.....	340	New Jersey.....	14
		Pennsylvania.....	10
		Maryland.....	1
		Dist. Columbia.....	4
		Virginia.....	11
		South Carolina.....	3
		Georgia.....	3
		Alabama.....	1
		Tennessee.....	3
		Kentucky.....	2
		Ohio.....	20
		Illinois.....	3
		Michigan.....	5
		Total.....	340

DENOMINATIONS.

DATES.

Congregational.....	165	1836. November.....	1
Presbyterian.....	71	December.....	2
Episcopalian.....	49	1837. January.....	1
Baptist.....	36	February.....	2
Associate Reformed.....	1	March.....	5
Unitarian.....	8	April.....	18
German Reformed.....	2	May.....	44
Dutch Reformed.....	5	June.....	40
Lutheran Reformed.....	2	July.....	31
Free Will Baptist.....	1	August.....	15
Total.....	340	September.....	35
		October.....	37
		November.....	30
		December.....	24
		1838. January.....	33
		February.....	13
		March.....	8
		April.....	1
		Total.....	340

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1838.

AGES.	Connecticut.....	9	
	New York.....	17	
From 20 to 30.....	9	New Jersey.....	5
30 40.....	13	Pennsylvania.....	7
40 50.....	11	Maryland.....	4
50 60.....	9	Dist. of Columbia.....	1
60 70.....	4	Virginia.....	2
70 80.....	8	North Carolina.....	4
80 90.....	4	Georgia.....	2
90 100.....	4	Alabama.....	1
Not specified.....	29	Tennessee.....	1
Total.....	91	Kentucky.....	1
Sum of all the ages specified.....	3200	Ohio.....	4
Average age.....	53 1-3	Indiana.....	3
		Illinois.....	1
		Michigan.....	1
		Foreign.....	3

DENOMINATIONS.

DATES.

Congregational.....	25	1836. December.....	1
Presbyterian.....	16	1837. January.....	2
Episcopalian.....	9	February.....	2
Mетодист.....	5	March.....	6
Baptist.....	6	April.....	6
German Reformed.....	4	May.....	8
Dutch Reformed.....	1	June.....	11
Free Will Baptist.....	1	July.....	14
Evang. Lutheran.....	1	August.....	5
Meth. Episcopal.....	2	September.....	7
Unitarian.....	1	October.....	3
Not specified.....	20	November.....	6
Total.....	91	December.....	6
		1838. January.....	7
		February.....	6
		Maine.....	4
		New Hampshire.....	3
		Massachusetts.....	14
		Rhode Island.....	2
		Total.....	91

## JOURNAL

OF

## THE AMERICAN EDUCATION SOCIETY.

MAY, 1838.

## ENGLISH CLASSICAL AND THEOLOGICAL INSTITUTIONS.

WE have recently received Reports from the Dissenting Institutions of England and Scotland, and shall occasionally insert extracts from them in the Journal.

## HOMERTON COLLEGE.

Report of the Committee of the Society for educating Pious Young Men for the Work of the Ministry, in their College at Homerton, (formerly called the King's Head Society,) instituted in the Year 1730, and holding the Doctrines of the Reformed Churches, as they are summarily expressed in the Catechisms of the Westminster Assembly.

WITH unfeigned thankfulness to the Father of mercies, the Committee of the HOMERTON COLLEGE SOCIETY present this Annual Report of their proceedings to their constituents, trusting that they will be found to have discharged faithfully all the duties of the office to which they were appointed.

They feel great pleasure in declaring their entire satisfaction with the internal state of the college. The reports of the tutors given at the monthly visits of your committee respecting the talents, diligence, and improvement of the students, and the evidence furnished of their excellent demeanor and of the harmony of feeling subsisting between them and the tutors, as well as among themselves, greatly encourage the hope that this institution will be a continued blessing to the church in supplying a succession of men who shall prove to be "scribes instructed in the kingdom of heaven," so as to "bring out of their treasure things new and old."

During the past year nine students have been received into the college, of whom four are under the patronage of the London Missionary Society.

Five students have left the college. Mr. John Masson has received a call to preside over a congregation in one of the Orkney Islands, where it is understood his labors are acceptable and useful. Mr. George Newenham Watson (who, as was intimated in the last report of your committee, had, by reason of ill health, been advised to withdraw for a time from his studies) was, at the beginning of the session in September, pronounced by medical men quite unfit to bear the confinement and applica-

tion of a college life, and in January last, he accepted a call to the oversight of the Independent Church at Chigwell Row, where he appears to have been instrumental of much good. Mr. Henry Joseph Haas has accepted a call from the Independent Church in Mersey Island, where he has labored for the last six months with great success. Mr. Edward Porter and Mr. Samuel Wolfe, Missionary students, have been appointed by the directors of their own society to stations in the East; the former to Chicacole and the latter to Pinang, whither they have departed in company with Mr. Colin Campbell, appointed to Bellary, who was formerly a student of this college under the patronage of the same society.

Your committee lament to record the death of one of your students who had given the highest promise of future excellence and usefulness. Mr. John Lloyd Morgan, who was admitted in March 1834, was under the necessity of leaving the college last February for home, in a state of health such as to excite very discouraging apprehensions; and on May 4th, he resigned his spirit into the hands of his Redeemer. His memory will be ever cherished with affection by his tutors and former associates.

Another young man of most devoted character, Mr. John Vaughan, (who had previously to the time of the last report been admitted as a probationer, and compelled almost immediately on account of ill health to return to his friends,) gradually declined, and at length was removed from the church on earth to the church in heaven.

The number of students at present in the college is nineteen, of whom eight are under the patronage of the London Missionary Society.

Your committee bow with submission to the great Disposer of human affairs in advertizing to the fact that, during the past year, the society has sustained several losses by death: and they deem it their duty to mention with more than ordinary

respect and esteem the name of Ebenezer Maitland, Esq. This gentleman had formerly filled, in a very efficient manner, the office of treasurer to this society, and your committee, upon receiving the intelligence of his death, passed a resolution which is recorded in their minutes, and which they beg to extract as the best mode of expressing their sentiments on this loss to the society.

"The committee of the Homerton College Society, having been informed of the decease of Ebenezer Maitland, Esq., cannot but feel itself bound, with respect to that distinguished friend of this institution, to record its affectionate and grateful sense of the wisdom and kindness with which he never failed to regard this college, the lively interest which he always took in its affairs, the zeal with which he sustained and advanced its efficiency, and his valuable services by attending its committee and other meetings so long as the possession of health permitted such exertion. All the members and friends of the college partake with the committee in feeling the loss which the cause of learning and religion has sustained; a loss under which their minds are consoled by reflecting upon the Christian character of Mr. Maitland, his exemplary faith and devotedness to God, his meek submissiveness, and holy serenity under severe and protracted illness, and the abundant evidence that his release from this state of trial and sorrow is an absence from the body to be present with the Lord, and to enjoy an abundant entrance into the everlasting kingdom of our Lord Jesus Christ."

Other causes, besides death, having operated to lessen the number of subscribers, it is earnestly hoped that all the friends of this ancient institution, and the friends of sound learning as well as devoted piety in the Christian ministry, will zealously exert themselves to supply new names in the place of those which no longer appear, and even to increase the former number, so as to render this place the means of diffusing still more copiously and effectually the blessings of the gospel of our Lord Jesus Christ.

#### THE PRESENT COMMITTEE.

*On behalf of the Society.*

WILLIAM HALE, Esq. Treasurer.  
JOHN MORLEY, Esq. Vice-Treasurer.  
Rev. JOSEPH BERRY.  
Rev. GEORGE CLAYTON.  
Rev. JOHN YOCKNEY.  
Mr. JABEZ LEGG.  
Mr. STEPHEN OLDING.  
Mr. SAMUEL GOULD UNDERHILL.

*On behalf of the Congregational Fund Board.*

GEORGE RUTT, Esq., Treasurer.  
Rev. JOSEPH FLETCHER, D. D.  
Rev. HENRY TOWNLEY.  
WILLIAM ALERS HANKEY, Esq.  
Mr. JOSEPH WATSON.

To the above statement it is thought proper to append the following remarks, explanatory of the important purposes of the college, and of the mode of admission into it.

The object of this institution is to support twenty young men of decided and approved piety, who possess respectable talents, and are desirous of devoting themselves to the glory of God and the immortal welfare of mankind, by engaging in the work of the Christian ministry, in pursuing a course of study adapted to the attainment of such branches of literature as may best qualify them for the intelligent and honorable discharge of the sacred office to which they aspire. The period of time allotted to the entire course is six years; the first two of which are occupied solely in classical pursuits, and the remaining four in classical, theological, and philosophical studies. In cases where a classical education has been previously enjoyed, the two-years' term may be contracted proportionably to the attainments which have been made, if the tutors judge proper.

The present tutors are,

Rev. JOHN PYE SMITH, D. D.  
Rev. DANIEL GODFREY BISHOP.

Applicants for admission into the college may address their letters of application either to one of the tutors, or to any member of the committee. These letters must contain a concise statement, drawn up by the applicant himself; first, of what in his judgment are the principal truths of the Christian religion; secondly, of the means by which he hopes that he himself has become a real Christian; and thirdly, of the motives by which he is induced to wish to engage in the work of the ministry. A recommendation signed by the pastor of the church of which the applicant is a member, must accompany his application; which will be strengthened by the additional signatures of the deacons of that church, or any respectable minister who may be acquainted with the case. As the recommendation thus required is a document to which great importance is attached, it is earnestly hoped that the ministers who may sign such recommendations will not be induced so to do upon slight grounds, nor without the most satisfactory assurance of the religious character and estimable qualities, both moral and intellectual, of the young men whom they thus recommend; since it is scarcely possible to conceive of the infliction of a greater injury upon the Christian church, than the introduction of persons into the ministry who are not thus distinguished. In case of the approval by the committee of the preliminary documents now specified, the applicant will receive an appointment to attend a meeting of the committee, for the purpose of such conversation with him as shall appear expedient;

upon the favorable termination of which, he will be admitted to a probation for three months, preparatory to his full admission, which will then depend upon the report respecting him made by the tutors.

Receipts of the society during the year were £1,776 15s. 6d.

#### HACKNEY THEOLOGICAL SEMINARY.

Extracts from the Report of the Village Itinerancy, or Evangelical Association, for spreading the Gospel in England, &c. Read at the Annual Meeting of this Society, holden at Well-Street Chapel, Hackney.

FOR some time past your committee have felt it important to make some arrangements for the better accommodation of the students in the Academy House. The lease of the adjoining houses being to be sold under the same title as your own, your committee, after careful inspection, purchased the same for a term of thirty years. The premises have since been commodiously fitted up for the purposes of the institution; some important alterations and necessary repairs have been accomplished in the Academy House. The expense of purchase, the alterations and necessary repairs, (as per contract,) and the additional furniture, will, altogether, amount to more than £500.

The Academy House having been originally presented to the society by the late Rev. John Eyre, this is the first extensive outlay (except for repairs) which has taken place since the commencement of the theological institution in the year 1803.

On the 23d and 24th of June last, the examiners of the students attended at the Academy House. The following is the report of the chairman, addressed to your committee :

"Report of the Examination of the Students of the Hackney Theological Seminary.

"JUNIOR CLASS.—Messrs. Hughes, Bullen, and Richards. Latin—The Eclogues of Virgil—Fourth Oration of Cicero against Catiline—In Greek, Lucian's Dialogues.

"SECOND CLASS.—Messrs. Heal, Morgan, Harrison, Brainsford, and Firnie. Fourth Book of the Æneid of Virgil—clades caudina in Livy—Herodotus—Gospel of John from the Greek, critically.

"FIRST CLASS.—Messrs. Forward, Cawsby, Chater, and Heath. (Mr. Mial had left the seminary before the examination took place.) Second Book of the Odes of Horace—Life of Agricola, by Tacitus—First Book of the Iliad of Homer—Crito, from the Dialogues of Plato—The Epistle of Paul to the Romans in Greek, with critical Analysis—First Chapter of Isaiah in Hebrew. In addition to the above, Mr. Heath, of this class, read Portions of the Prophecy of Habakkuk in Hebrew, col-

lating critically with the lxx. Also, the third chapter of Daniel in the Chaldee, and the third chapter of the *Gospel of John in the Syriac*.

"Mr. Brainsford and Mr. Firnie read each a very meritorious Essay on the influence of Judaism on Christianity; and Mr. Heath read an Essay of superior character on the different comparative results of the Colonization of North America and South America, in respect to religion.

"I have the satisfaction of attesting the evident marks of diligence and accuracy with which the students must have pursued their labors. One entire day, and the greater part of another, having been devoted to the examination, it may be inferred that the readings were not brief and hasty, and I record with lively pleasure, my conviction, that the students under the valuable instruction and superintendence of their tutors, are laying a good foundation for the learned and critical study of the Holy Scriptures, during the course of their future ministry, in an age which will require the most enlarged and efficient apparatus for the promulgation, and the defence of the gospel. I must add, that the exertions of the third (Junior) class deserves particular commendation, as their progress, considering the time, is beyond expectation, even allowing for their previous advantages.

"I greatly rejoice in the state and prospects of the institution, and feel a strong persuasion, that it has not yet attained to the eminence and usefulness to which it is destined by the great Head of the church.

JOSEPH TURNBULL, A. B.  
To the Chairman of the Committee of the  
Hackney Theological Seminary"

Messrs. Heath and Brainsford, two of your students, who were introduced to your seminary under peculiar recommendations of their respective pastors, and other respectable ministers, have recently offered themselves to the Directors of the London Missionary Society, and have been accepted for the service of that important institution.

Mr. Heath is about to accompany Messrs. Murray and Hardy, from Homerton College, with others, on a mission to the *Navigators Islands in the South Seas*. It is fully hoped, that the acquisitions which Mr. Heath has already made, (some of which have been specifically noticed in the report of the examination,) will qualify him, as an associate with his esteemed brethren, for the important work of translating the Holy Scriptures in the South Sea Islands.

And that Mr. Brainsford's talents, as a regular practitioner of Surgery and Medicine, aided by his diligent and successful attention to languages, since he came to your institution, will peculiarly qualify him for a mission to the Negro colonies, or any other station to which the directors may appoint him.

Eight or ten who were once in your seminary, are now occupying, or soon will occupy, important stations in foreign lands.

Rev. W. MEDHURST, at Java.

Rev. Mr. WARD, at St. John's, Newfoundland.

Rev. Mr. JOHNS and Mr. CANHAM, at Madagascar.

Rev. Messrs. HOWE and HAYWOOD, at Berbice, on the continent of South America.

Rev. Messrs. VINE and ALLOWAY, Jamaica.

Rev. Mr. HAYDEN, Canada.

Rev. Mr. HEATH, the Navigators Islands. And Mr. BRAINSFORD, Jamaica.

Thus it has happened that this institution, founded by the late Rev. John Eyre, (at that time secretary to the London Missionary Society,) has been, from time to time, paying its debt of humanity and love, by sending some of its ministers to the heathen world: *during this period, it has not been unmindful of its character as a Home-Missionary institution, by educating and sending forth more than ten fold that number into our home-population.*

This meeting will deeply participate in our pleasure, and reckon it a high honor conferred on this society, to furnish six or seven acceptable missionaries, *without one shilling of expense in their education, to the London Missionary Society, for the service of the heathen.*

It is hoped that the era has commenced in our colleges and theological institutions, when some of the most talented and devoted men will respond to the loud calls of the heathen world.

In the theological colleges of America, we hear, with pleasure, candidates for the Christian ministry, after having spent *four years in general literature and science, and three subsequent years in biblical and theological learning, have voluntarily offered themselves as missionaries to "the far West," endeavoring, like their noble pilgrim fathers, to blend the elements of the gospel with the rudiments of immigrating society, that so they may benefit the men of other generations, in laying the best and surest foundation for their social happiness, in the doctrine, institutions, and morals of that glorious gospel, which secures to every obedient believer salvation in Christ Jesus with eternal glory.* America has not suffered in her revivals of religion at home, by her generous and noble efforts for her own immigrating population, and for the world at large.

\* \* \* \* \*

During thirty-two years, your institution has been the occasional, or the instrumental, cause of erecting or enlarging above fifty chapels in sixteen or seventeen counties of England—by the labors of more than 120 ministers sent by you into the harvest field

—all praise be to God alone. We must not stand still—we cannot recede. The Son of God expects every true disciple to do his duty. Let us continue to select men of decided and eminent piety—able to endure labor; *men possessed too, of mental energy, apt to acquire and communicate divine wisdom: let us do the best we can to educate them suitably for our purpose; let us use our best endeavors to place them in useful spheres of action; let us encourage them by every means in our power, and let us pray that the great Head of the church may pour out the Spirit from on high, that the wilderness may become a fruitful field. Then the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. Blessed are ye that sow beside all nations.*

Receipts for the year, £1,900 0s. 3d.

#### COMMITTEE.

THOMAS WALKER, Esq. *Treasurer.*

Rev. GEORGE COLLISON, *Theol. Tutor.*

SAMUEL RANSOM, *Classical Tutor.*

Mr. EDWARD ASHBY, *Secretary.*

Rev. ALEXANDER FLETCHER, A. M.

THOMAS JACKSON.

CALEB MORRIS.

ANDREW REED, D. D.

J. E. RICHARDS.

ARTHUR TIDMAN.

THOMAS TIMPSON.

Mr. B. ARNOLD.

E. ARNOLD.

G. CLARK.

JAMES ELLIOTT.

WILLIAM FLETCHER.

JOSEPH GREEN.

JOHN HEMBROW.

— HOMES.

J. H. MANN.

B. NOYES.

J. POWELL.

M. PRIOR.

— STAPELTON.

NICHOLAS STONE.

W. J. TAYLOR.

#### THE IMPORTANCE OF AN ABLE MINISTRY.

Extracts from the Rev. BAXTER DICKINSON's Sermon, delivered on the occasion of his Inauguration as Professor of Sacred Rhetoric and Pastoral Theology, in Lane Seminary.

1. THAT such a ministry was designed of God for men, is clearly manifest from *Scripture precept.* “The priest’s lips should keep knowledge, and they should seek the law at his mouth.” “Till I come, give attendance to reading.” “Neglect not the gift that is in thee.” “Meditate upon these things.” “Study to show thyself approved unto God, a workman that needeth not to be ashamed.”

In accordance with such positive precept, there are also indirect expressions of the

divine will. "The same commit thou to faithful men, who shall be *able to teach*." "For God hath not given us the spirit of fear; but of *power*, and of love, and of a *sound mind*." It is said of Apollos, in commendation, that he was "an *eloquent* man, and *mighty* in the *Scriptures*;" that "he spake boldly in the *synagogue*, and mightily convinced the *Jews*." It is said of Paul, that "his letters were *weighty* and *powerful*." And of himself he testifies, "though I be rude in speech, yet not in *knowledge*." In view of such *Scripture*, who can doubt that it is the pleasure of God to have a ministry of vigorous and well-cultivated *mind*, as well as *heart*?—of high *intellectual* as well as *religious* character—able to teach—of sound speech, that cannot be condemned—well furnished with all the qualities for strong and resistless bearing upon the public mind.

2. The importance of an able ministry is evident from the *express provision* God has made for training and supporting it. In the Jewish nation, there were various regulations, designed to secure eminent qualifications in the sacred office. There were nearly fifty theological schools. None were allowed to enter the priesthood till thirty years of age. Large funds were set apart for sustaining men, both in their preparation and in actual service—funds so ample as to take away all temptation to deviate from appropriate study and labor. And none were expected to entangle themselves with the affairs of this life, either before or after entering the sacred office.

The spirit of these arrangements was retained in the Christian dispensation. The twelve had the very best of training and instruction, before they were authorized to preach. Nor were they much from under the supervision of their great Teacher, during his ministry of three years. He forbade their taking either bread or money, or even two coats apiece, on their mission; but instructed them to rely entirely on others for the means of support. He endued them also with the power of miracles. After his crucifixion he bestowed still higher gifts—larger measures of the Spirit, and the power of speaking in different tongues—gifts, all designed and adapted to make able ministers of the New Testament. And who questions, that, thus furnished, they were indeed men of great strength, as well as piety and zeal? With what energy and effect could they assail the powers of sin! How resistless the majesty of truth from their lips!

But the personal example and instructions of Christ are withdrawn. The power of miracles, the gift of tongues, and the direct inspiration of the Holy Ghost, are withdrawn. And what does this providence indicate, but that other preparatory means, of corresponding force, are to be substituted? It will not be pretended, that human nature

is less perverse now than it was then. The minister of this day, therefore, needs as much power as did Peter and his associates.

3. Another consideration in point is, that *all the most important movements in the church have taken place under the instrumentality of able men*. Why were Moses and Aaron selected to rescue Israel from bondage—to instruct them on their journey to Canaan, and to arrange for them a splendid system of religious polity?—why, but for their peculiar qualifications?—the one being learned in all the wisdom of his age, and divinely inspired; and the other a man of ready and commanding address. Who have displayed nobler powers than David and many of the prophets? But why were not men of inferior capacity selected to be thus honored of God, if talents are of no account with him?

But not less illustrious have been the chief actors in every great movement of the *Christian church*. The twelve disciples, though taken from humble life, as we have seen, were not sent out till thoroughly trained, and endued with capacity for wise and powerful action. The apostle Paul was a master-spirit of his age. He had genius: he had the best mental discipline: he had stores of varied and important learning. And, commissioned by the great Head of the church, how brilliant and triumphant his course from one city and province to another! And why did divine wisdom enlist those gigantic powers in the work of the holy ministry?—why, but that the work called for a powerful instrumentality?

Another momentous achievement was the Reformation from papal corruptions; an event that gave immortality to the names of Luther, Calvin, and others. And who have exhibited greater learning or talent? Think that the church had slept—had been almost extinct, for centuries. Think of the ignorance and prejudices of the multitude. Think of a domination over reason and conscience, supported by the combined energies of church and state, throughout an entire continent. Think that every stir for freedom was watched with a jealous eye by prelates and emperors. What must have been the inflexibility of character, the courage, the intellectual strength, that could successfully engage in an onset against such an array of sin and despotism?

A somewhat similar emergency, at a later period, brought up such men as Wesley, Whitefield, and the immortal Edwards, to re-instamp the image of God on the world. The church was to be rescued from desperate worldliness, formality, and fatal errors; and divine wisdom selected the instruments.

The modern enterprise of *missions*, also, is a magnificent movement. And who does not know, that the pioneers and chief actors in this cause, at home and abroad, have been men of vigorous intellect and ac-

complished scholarship, as well as inextinguishable benevolence.

It is thus that cultivated talent, and learning, as well as piety, have been associated with every important moral revolution. We deduce from the fact, an argument for a ministry of elevated character. There is as much scope for effort, as much demand for energy, for skill, for comprehensiveness of plan, and boldness of action, now, as there ever has been. And divine Sovereignty is not intending to lay aside the great principles on which it has always acted. If it has glorious objects to be achieved, and the gospel ministry be its chief instrumentality, it will still demand a ministry of intellectual strength and resources, as well as moral purity.

4. A ministry of vigorous character is to be expected from the language of prophecy relative to the glory of the latter day.

5. The importance of an able ministry is manifest, from the strength and number of the forces to be encountered and overcome.

6. The ministry of strength is manifestly called for, by the grandeur and importance of the objects to be gained.

7. The all-absorbing and imposing character of worldly objects and improvements calls loudly for an efficient ministry.

8. A ministry of great strength is called for, by the prospect of unwonted excitements in the civil and religious world.

9. This elevation of character in the ministry will contribute to union among all the truly faithful.

least, there can be no doubt. It is easy to bring proof on this point which no skepticism can resist. I will very briefly tell you why it must be so.

In the first place, the state of this nation, and of all the nations of the earth, calls loudly for educated ministers. Every man who understands the subject, can present most alarming facts in regard to the destitution of our land. The tide of population rises continually, but never ebbs. With an increase of more than three hundred and sixty-five thousand every year, and nearly, or quite half our present population unsupplied with the bread of life, these facts can never be repeated without thrilling the heart. We feel that the salvation of this country, and through the agency of the church of God here, the salvation of half the earth depends upon the ministry. The desolations at the North beginning with Canada, and at the South and West, from every point, assail us with the cry, "give us men." The voice comes from places where no churches are yet organized, and from hundreds of feeble churches, crying, "give us men." The heathen nations, through our missionaries, cry with a voice that might almost awaken the dead, "give us men." These calls for "men" are sounded through our churches continually. They startle, they cause the heart to throb, and the eye to gush with tears. Our old men hear them, and lament that their youth is gone by. Our young men hear them, and their bosoms heave at the tale of the woes of a world. Is it possible that they will not in multitudes seek the ministry? Is there any thing to be poured upon this excited feeling, this painful interest, that can destroy it? No: nothing. And they will, by hundreds, and by thousands, rise up and say to the voice of God, "here am I, send me."

In the second place, we have a systematic and an efficient organization\* created by our churches, which has publicly and solemnly given the pledge to aid every properly qualified young man who shall ask assistance. The foundations of this charity were laid in prayer. The hands of such men as the judicious and ardent Cornelius, built upon these foundations, till the fabric has become beautiful. It has become the fostering parent of many hundreds of consecrated sons. It can extend a warm and confiding hand to every one who will grasp it. Our youth all know it, and, as all know that they shall not be suffered to fall by the way, it is morally impossible but that thousands should seek to be educated for the Christian ministry.

In the third place, our churches all expect this. God is dealing in great mercy with the churches in this land. 'From the womb of the morning, he has the dew of our

#### MULTIPLICATION OF MINISTERS.

Extract from Todd's Sabbath School Teacher.

IT is too late in the day to doubt whether the ministers of the gospel must be educated men. The light, the intelligence, the freedom, and the boldness of thought in this age, have decided that point. We have decided that we will trust neither our ships, our diseased bodies, our questions at law, our schools, nor any other great interest, to men who are unqualified by education and discipline of mind to manage them. And every child knows and feels that the imperishable interests of the soul, and that wide and deep influence which the ministry in this, and indeed in all other lands, has upon society, ought not, and must not be committed to ignorance or stupidity. Many denominations of Christians have long held this doctrine in theory and practice, and I rejoice to know that it is fast becoming the doctrine and the practice of every denomination of Christians which hopes to do much towards influencing the human mind, and carrying salvation through the world.

That there will be an immense number of young men educated for the ministry in this land for the coming half-century at

youth.' Our almost continued revivals, our system of Sabbath schools, and the direct, home-preaching of our ministers, cannot but call multitudes of young men every year into the ministry. Almost every little church in our land can furnish from one, to half a dozen young men of decided promise, for the holy ministry. I could name a small church in New England, in a town the whole of whose inhabitants would not amount to six hundred, which has nearly twenty young men at the present time, preparing for the ministry. This is at present an uncommon case; but may we not hope the time is near when very many of our churches will be equally honored? Our churches are beginning to feel that it ought to be so, and that they are behind the age, if they have not each, one or more sons in the ministry, or fitting for the ministry. I trust the day is not far off, when every church will feel that she ought to have sons in the ministry, if not on heathen lands, and that the choicest offering which she can make, will be that of sons and daughters baptized with the love of Jesus Christ, and devoted to his service. This growing and now almost universal feeling, will greatly increase the number of those who will seek to be educated for the ministry. It need not be said that every pious heart rejoices and admires that system of providences which has laid this pressure upon our churches. They cannot go back, if they would. Nothing short of some most awful frown of God, by which he withdraws his Spirit from these churches, can prevent hundreds from entering the gospel ministry. But from the great mercies which God has bestowed upon this land, and from that source almost solely, I draw the hope and the confident expectation, that these churches, planted with many prayers and tears, are yet to be a great blessing to this fallen world.

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#### OBJECTIONS TO ENTERING THE MINISTRY ANSWERED.

Extracts from the Second Annual Report of the Managers of the Young Men's Education Society of New York City. Prepared by the Rev. Asa D. Smith.

THE friends of the Education cause have been sometimes accused of giving undue prominence to this department of Christian benevolence. To charges of this description they have been wont to reply, that while they are far from undervaluing any of the various forms of effort for the extension of the Redeemer's kingdom,—yet the importance of the ministry in itself, its vital relations to every other means of spiritual good, and the manifest deficiency in the present number of well-qualified preachers, must be deemed a sufficient apology for representing the cause they advocate as equal, at least, in importance to any other

department of benevolent enterprise. This view, it may be added, is favored by the example of Christ himself. One of the first objects to which his thoughts and efforts were directed, in the days of his humiliation, was that of education for the gospel ministry. He gathered around him a band of candidates for the sacred office. He taught them as never man taught. He was himself, in life and doctrine, their perfect model. It was not till he had thus prepared them for that high vocation, that he sent them forth to preach the gospel of the kingdom. Education for the ministry, in the plans and doings of our Lord, preceded even the work of missions, and the distribution of the sacred Scriptures. And all this was of his infinite wisdom and love. For it is by the foolishness of preaching, mainly, that the world is to be saved. We cannot err, surely, while in imitation of our Lord, we make it a prominent object to increase the number of those who publish the word.

In prosecuting what we regard as our grand object, we have been met with various objections, some of which it may not be irrelevant briefly to state and consider.

1. It is said by many a young man to whom we make our appeal, *I fear I have not a call to the ministry.* But is such an one quite sure, we are wont to reply, that he has a call to his present employment? Is his conscience entirely quiet as to that matter? It is no uncommon thing to see a man rush into some gainful worldly business, without the slightest apprehension that he shall go unbidden. But remind him of the claims of the ministry, and all at once his fears start up—he has great tenderness of conscience respecting divine direction. The truth probably is, it takes a loud call to draw him into the path of self-denial.—Is it said, no one should preach the gospel without a call from God? True. But in what does such a call consist? Does it come in a vision of the night—or an audible voice by day—or a supernatural impression on the mind? Neither, surely. Nor does it consist merely in a desire to preach. Many have had such a desire, who ought manifestly, to engage in some other employment. What is it then? Why simply, unless we greatly mistake, *a well founded conviction that one can best attain the great ends of his being, by preaching the gospel*,—or, in other words, *that he can in this way, do most for the cause of Christ.* Whoever has such a conviction, or has before him sufficient grounds for such a belief, has a call to the ministry, and he disobeys it at his peril. A call to preach the gospel is, indeed, a very simple thing. It is time the mist which has been thrown over it were dispelled. It is not, if the view we have taken be correct, essentially different from a call to any other employment.

2. Our plea for the ministry is sometimes met by the remark, *I can do as much good in some other vocation*,—as a merchant for example, or a physician, or a lawyer. This objection is so often made, that it deserves to be well considered. Let us view it in the light of two very plain principles—such as commend themselves to the common sense of every one. First, *the comparative utility of any species of labor is much affected by the comparative demand for it*. Suppose, to take a very familiar example, you admit the carpenter's art to be, of itself, no more useful than that of the mason; yet if in a certain place there be twenty masons, and but one or two of the former trade, we can easily see to which class of men an addition could be most usefully made. To apply this simple illustration, we will admit for the sake of argument, that the medical profession, for example, is as useful, in itself considered, as the clerical office,—that the religious influence which may be exerted in the one calling is just as important, in itself, as that which may pertain to the other. Still there is no great lack of medical men, or even of truly pious physicians. But of ministers there is a great and calamitous deficiency. So that according to the simple rule just stated, it is exceedingly evident, that one may do more good in the sacred office, if fitted for it, than in the profession of medicine. A similar course of reasoning may be pursued with respect to other employments sometimes compared with preaching the gospel. The profession of law is crowded—all the avenues of business are thronged. In the practice of law, and in the various departments of secular business, many pious men are to be found. It is only in the field of the Christian ministry, that a painful want of laborers is seen.

The second rule of judgment to which we referred is this: *the comparative utility of any species of labor is commonly proportionate to the comparative evil which would result from the want of it*. The corner-stone of a church is more useful than the vane, because it were a greater evil to lose the one than the other. If to lack the services of your lawyer would be only a trifling loss of money, while to want your physician's advice would be the loss of life, it were easy to determine which of these two kinds of professional service would be most useful. Let us now, in several ways, apply the rule in hand to the sacred office.

Suppose that ten years hence, a young man is to take up his abode, either as a merchant or a minister, in a certain village where neither the one nor the other resides. He is now to decide in which capacity he will go there. As one bound to do all the good he can, he will inquire, of course, in which capacity he may hope to be most useful. If the people of that village can

have but one of the two, which is it best they should have, a merchant or a preacher of the gospel? Which of the two were it the greatest evil to be deprived of? We need not answer the question.

Again;—in the congregation of a certain preacher there is an able, and pious, and valued physician. Whose death, we ask, would be deemed the greatest calamity, that of the pastor, or of the medical man?

Do any speak of the influence which a pious lawyer, for example, may exert over his impenitent associates at the bar. Here, again, we may apply the principle we are illustrating. Take the case of one of those impenitent lawyers. Which were to him the greatest loss, to be separated from his pious associate, or to be utterly shut out from the preaching of the gospel?

Do any refer to certain men who have been uncommonly useful in secular professions—in the practice of law, for instance,—and ask, have they not done more good than some clergymen? The chief men in secular professions, we reply, should be compared only with the most eminent divines. For if one should venture to think, that in the practice of law he could equal Thomas M. Grimké or William Wirt, it would probably not offend his modesty to believe, that in the sacred desk he would not be much inferior to Jonathan Edwards or Richard Baxter. We may now apply our easy test again. Whose influence could the world best have spared, that even of Thomas M. Grimké and William Wirt, or of Jonathan Edwards and Richard Baxter?

The very plain method of reasoning we have now employed, will show, we trust, that with suitable qualifications, one may hope to do more good in the ministry, than in any secular employment. In saying this, we would not undervalue other professions. We do but follow the obvious doctrine of Scripture, in magnifying an office which the infinite Son of God did not disdain, and on which the salvation of the world is still suspended.

3. Another objection which we often meet is, *my talents are not adequate to the work of the ministry*. It is possible, we have been wont to reply, that this objection is well founded. Respectable talents—natural abilities not below mediocrity—the sacred office certainly demands. And these qualifications some truly pious young men do not possess. But let no one decide hastily on this point. Some have undervalued their own talents. Men of strong intellect are quite as likely to do so as the feeble minded. Few, indeed, are competent judges of their own intellectual character. Let no young man, then, pronounce himself devoid of the native talents needful in the ministry, till he has consulted some pious and judicious friends. There have doubtless been some exaggerations in treating of this subject—some flourishes of

rhetoric, poetical rather than true—becoming the mouth well, perhaps, and pleasing the ear; and yet fitted unduly to discourage those who have thoughts of entering the sacred office. A mind not much above mediocrity, may be very useful in the ministry. Some of the most successful preachers of the gospel have been far from possessing lofty intellectual endowments.

We cannot avoid the impression, that many who make the objection of which we speak, are influenced more by the love of the world, and a strong aversion to self-denial, than by real modesty, and an honest distrust of their own abilities. They are slow of speech, they say:—in pleading the cause of Christ, they aver, they should neither have “wit, nor words, nor worth.” But they have no apprehension of failing in the rhetoric of the counting-room or the place of merchandize. On matters of business—in praise of their own goods—in driving a gainful bargain—they can preach with or without notes, as the occasion may require. They are fearful, they assure us, that they shall lack that soundness of judgment so useful both in the investigation of truth, and in managing the affairs of a parish. But they have no fears, perhaps, of any serious mistakes in laying mercantile plans which reach round the globe,—or in threading the labyrinth of city business. Alas, for the deceitfulness of the human heart!

4. Another objection which often meets us is, *I have not piety enough for the ministry.* To such an objection we would reply, And for what then are you fit? Can you think of a place or employment in all the world, where but a low degree of piety is needed? You may turn away from the ministry, but the vows of God will still be upon you. And wherever you are, you will be bound to glorify him in your body and your spirit which are his. The truth is, every professor of religion who is not ardently pious, is under the strongest obligation at once to become so. And if his hope does not lead him thus to purify himself, it were better that he should cast it away, and come to Christ anew. No one should hastily decline the ministry for the reason we now speak of. In many cases such an objection is made, when in the view of all but him who offers it, it is wholly groundless.



#### CANDIDATES FOR THE MINISTRY.

From the Home Missionary.

In our last number we published a short extract from the report of a missionary in Indiana, stating that two young men of his congregation had already commenced a course of preparation for the ministry, and that two or three others are expected soon to follow their example. Similar statements

have been, from time to time, received from other missionaries in different parts of the country.

In reflecting on these facts, we have been deeply impressed with the importance of turning the attention of all our missionary brethren to the bringing forward of suitable individuals to the work of the ministry. We are fully aware of the dangers to the dignity and usefulness of the ministerial office, arising from making the access to it so easy and inviting as to attract the unworthy. But, in avoiding this extreme, it is wise also to shun its opposite—to shun the guilt of keeping back from the work of the Lord some choice spirits whom modesty and indigence have thrown into the shade.

It cannot be doubted that there are, in the thousand congregations which come under the supervision of the missionaries of the American Home Missionary Society, many young men of the best class for this work. They have been reared in retirement from the scenes of luxury and worldliness. They possess a freshness of character, unshackled in those ways of the world which blunt the moral sense and enervate the mind. They have the best physical foundation for a life of usefulness, are accustomed to endure hardness, and many of them, also, acquainted with the self-denials of poverty. But, although their hearts burn with the desire of usefulness, and often in the retirement, where they pour out their souls to God, they exclaim, “Lord, what wilt thou have us to do?”—they dare not think of the ministry. It is a calling too elevated and awful for their aspirations. They look toward it as did the ancient Israelite toward the mysteries within the veil, whither he might never hope to enter.

It has often happened, that when a judicious pastor, pleased with the modest zeal, the piety, talent and decision of some young man of his church, has taken him aside and intimated that it might be his duty to study for the ministry, the suggestion has come upon the soul of the subject of it like a voice from heaven. He unburdened his heart to his pastor. He told of solemn vows which he had made, and of anxious pantings after something, he knew not what, to give scope to his new-found energies—some real work to be done for Christ, he knew not how nor where. But the intimation that the work of the ministry was something for which he might hope, solved all his doubts. It was the very thing needed to give form and direction to the impulses which grace had awakened in his breast. It was like the revelation of a seer, interpreting the writing which the hand of the invisible Spirit had traced on the walls of his soul.

And why cannot the missionaries of the American Home Missionary Society search out these men and bring them forward into the way in which it is their duty to walk? The missionaries have every advantage for

studying the character of their young men before speaking to them on the subject. They can influence the relatives whose consent and assistance may be necessary; they can give direction to the first studies of the candidates; they can negotiate for their introduction to the patronage which may be necessary. For want of such kind interference many a suitable individual is lost to the public service of the church. Even where the desire for the ministry is strong, it frequently occurs that the individual is ignorant of the facilities for obtaining an education, and without the counsel of some ministerial friend, must give up in discouragement all hope of preaching the gospel to a dying world.

It cannot, certainly, be necessary to urge upon the attention of our missionary brethren the great *demand for more laborers*. What part of the great field is not actually suffering because there are so few to sow the seed, and to reap the ripening harvest? To say nothing of the openings which commerce and the progress of worldly enterprise are making for us in heathen lands, what cries for help come up to us from our own beloved country! It is not extravagant to say, that were there now ready for the Western States *five hundred ministers* additional, of the right spirits and qualifications, ample fields for their occupancy might be found for them all within twelve months without trenching on the ground occupied by other denominations. And for want of that number, at least, we see no alternative but that hundreds of places must continue without the gospel for years, until a whole generation shall have grown up in sin and infidelity; thus rendering their future subjection to the principles of religion far more difficult than at present.

We therefore command the consideration of this subject to the solemn and careful attention of our missionaries, asking each one to look around him and inquire, "What is likely to be the character and prospects of my neighborhood—of my country—and of the world, if ministers are not raised up more rapidly than at present?" And also to inquire, "What can I do to supply the deficiency?"

#### AMERICAN EDUCATION SOCIETY.

##### *Quarterly Meeting of the Directors.*

AT the Quarterly Meeting of the Board of Directors held on Wednesday, April 11, the usual appropriations were made to beneficiaries. In reference to the payment of them, it was

*Voted*, That the Quarterly Appropriations now reported by the Secretary, be made, and that they be paid as soon as the funds of the Branches or of the Parent Society will permit.

A similar vote was passed in respect to the appropriations made at the January Quarter, which was published in connection with a distinct announcement of the state of the treasury. Much sympathy for the cause has in various ways been expressed, and in some cases liberal contributions have been made, but the Treasurer of the Society could not meet the payment of the appropriations till nearly three months had elapsed after they were voted, without increasing the debt of the Institution, to an alarming extent. Under these circumstances,—a heavy debt on the Society, and the treasury entirely overdrawn, the Directors are called upon to make the present appropriations. This they have done after much consultation, reflection and prayer. Indeed, how could they do otherwise after looking at the disastrous effects which it was apprehended would follow, should they refuse to make the appropriations? Of these effects they were aware, from the nature of the case, and they were also apprised of them by some of the most distinguished officers of our literary Institutions, in communications recently received by the Secretary of the Society. Says a President of one of our Colleges:—

I do not know how it is elsewhere, but in our college, the present state of uncertainty, as it respects appropriations, is exceedingly embarrassing, to some of your most promising beneficiaries. With all the assistance you have been able to afford them in years past, not a few have been obliged to suspend their studies for a year, or two, in order to earn the means of going on. And now, when the pressure of the times makes it so much more difficult for their friends to help them, than it was two years ago, they are continually coming to me to inquire what they shall do. "Will the next appropriations be made? Can they be depended on for a year, or for six months to come? Without this help we cannot possibly remain in college. We must teach, or do something else, to pay up the bills which are now due."

Of course, I assure them, that the Society will do every thing in its power to relieve and encourage them; but I am constrained to add, that this must depend on the moneys which it receives from the churches; and whether or to what degree this only resource will be dried up, I cannot tell. My heart is pained; but all I can say is, that we hope for the best.

Now I do not see, my dear Sir, but that if your receipts should continue to fall off,

or if they should fail to be *increased*, some hundreds of the dear young men under the care of your Board, must be arrested in the several stages of their preparatory studies for the ministry. I do not see but that many of them must relinquish their studies altogether, and go back to their secular employments; and I do not see but that you must tell those young men of talents and promise, but of no property, who are giving themselves to the Lord, in these glorious revivals, that however evidently they may pant to become pastors and missionaries, *you cannot receive them; you cannot help them.*

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Another President thus writes:—

The beneficiaries in our College are generally young men of high character and standing, as Christians and scholars. They are generally dependent altogether, on the Education Society and their own personal efforts, to defray the expenses of their education. Now should one of these resources suddenly fail, few of them would have courage to resort longer to the other; but most of them, I fear, would be arrested in their literary course, and lost to the cause, for which they are preparing. Some would be compelled to leave college altogether; and give up their studies and intended profession. Others, with more resolution and more firmness of constitution, might persevere and finish their literary course, with the loss of one or two years, spent in procuring the means of support. And others still, in attempting to retain their connection with college, and their standing in their respective classes, (though absent half the time to teach, &c.) would break down their constitutions and exhaust their energies, or neglect their studies, and enter on their profession with the form of a liberal education, without the substance. \* \*

A Professor in one of our Theological Seminaries, thus writes:—

I sympathize with you in all the anxieties you feel in regard to the prospects of the American Education Society. I do so, inasmuch as the rise or fall of that great Society must vitally affect the interests of Christ's kingdom all over the world. \* \*

At the institutions in this place, there are now about forty beneficiaries. Of these there is not one, (and I have just been looking over a list of their names) of whose piety I stand in doubt, and who does not give promise of *usefulness*, as a future minister of the gospel of Jesus. Many of them are exceedingly promising. And they are on the list of your beneficiaries, not because it is rather convenient for them to receive their quarterly appropriations, but because this is *absolutely necessary*. They cannot otherwise go forward, and complete their course of study, and enter on the ministry of reconciliation. The most of them could

not continue their connection with us a single quarter, if their appropriations were to cease. And where should they go? The same pecuniary reverses which have dried up the resources of the Education Society have closed the opening to other kinds of business, so that there is no employment, suitable to young men of education, on which they can enter; none where they could much more than pay their board. And then if these forty young men were obliged to dissolve their connection with us, it would go far towards dissolving our institution. It would make a breach upon us which years of expense and toil would not be able to repair. Nor is our situation in this respect singular. Many other institutions are in circumstances similar to our own. When I consider all these things, I am pained at the *very heart*, that that great and good Society, the American Education Society, should be permitted to falter in its course.

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Says a Professor in one of our Colleges:—

I wish the public could understand the suffering which your beneficiaries endure from a delay in receiving their appropriations and the uncertainty which is thrown over their prospects for the future. Many of them, if they could speak out their feelings, would say, as I once knew a young clergyman when crushed down in health and suddenly called to important duties for which he had no strength to prepare, "There is not a more miserable being in all —, than I am at the present moment."\*\*\*

In such a state of things, the delay of a single appropriation, is a most serious calamity to every beneficiary; and any protracted uncertainty as to future appropriations, must cut off a large proportion of them in the midst of their career, and send them back to their former pursuits, with the loss of tens of thousands of dollars expended in vain, and an immense sacrifice of talents and piety, which the church never wanted more than at the present hour.

Though appropriations were made to the usual number of *former* beneficiaries, yet there were only *twenty-eight* new applications for aid. So small a number of *new* applicants there has not been in any quarter for the last four years; and this is owing, it is believed, in a great measure, if not wholly, to the embarrassed state of the funds of the Society. From this consideration, probably, young men were deterred from applying. The results in part which have been feared and expressed, thus begin to be realized. If the mere announcement of the embarrassed state of the treasury has such an effect, what would be the result of

a suspension of appropriations? The cessation of the operations of the American Education Society would have a most paralyzing and ruinous effect on our literary and theological institutions. Eternity alone can unfold the dreadful consequences. The Education Society is to a great extent identified with the prosperity and success of these institutions. The Directors feel bound to announce to the community distinctly and particularly the operations of the Society, the state of its treasury, and the anticipated results of continued embarrassment. Having done this, and exerted themselves in all suitable ways to sustain the cause, they will have discharged their duty, and must wait the issue.

*Voted*, That the Rev. Job Hall, late of Ashford, Ct., be appointed an Agent of the Society, to labor in New Hampshire or elsewhere, as the Secretary shall think best.

The Rev. Daniel Clark of New York, has been appointed Secretary and Agent of the Utica Agency, and the Rev. Timothy Stillman, Secretary and Agent of the Western Education Society, N. Y., both in the place of the Rev. Joseph D. Wickham, who resigned his trust to become the principal of Burr seminary, Vt.

#### REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

**REV. AND DEAR SIR**,—Interesting and trying as is the work assigned to an agent of a benevolent institution, at all times, it is, in such times as the present, attended with peculiar interest, and peculiar trials. To see the demand for funds increasing as the means of procuring them diminishes, must, in every feeling mind, awaken emotions from which we would gladly be free. If hope deferred maketh the heart sick, what, under severe pecuniary pressure, must be the effect of anxiously waiting from month to month for relief, without obtaining it? Very different is the use made of this pressure by different individuals. By some it seems to be made a very convenient excuse for hoarding all which Providence puts within their reach. Say one and another, We can give little or nothing, because the times are hard. Others speak on the subject as though they deemed it unkindness or even temerity to propose the subject of giving in charity, and merely to afford individuals opportunity to act their own pleasure on the subject, when the business of the community is so dull, and money so scarce. At the same time it is, perhaps, obvious that if the pressure of the times has affected these individuals at all, it has been the

means of putting money into their pockets. It may, at times, almost provoke a smile to see how ready a reply with many persons, when solicited to give, is the exclamation *hard times!* who, without this plea, instead of opening their hands, would only task their ingenuity to find some other excuse, which they might deem sufficient to silence conscience and to save their character. Do such men ever look beyond the second causes of hard times? Do they ever inquire whether God has brought them on our nation in the midst of flowing prosperity, and without any foreign cause, to chastise the people for their worldliness and selfishness, and overlooking of his claims upon them? What construction do they give to that maxim of the Saviour, *It is more blessed to give than to receive?*

I have been happy to know that with other individuals the pecuniary pressure has apparently produced a different effect—that it has seemed to impress on their minds the instability and worthlessness of earthly possessions, the folly and sin of giving the heart to them, and the necessity of self-denial and effort to sustain our benevolent operations. If I mistake not, I have seen this exemplified in the recent exercise of my agency in Boston and some other commercial places. On this city, especially, has the Education Society, in times past, placed much reliance. From it has usually been received about one-fourth of all which has been collected in Massachusetts in aid of this Institution. Though the sums recently given there for this object of charity are much less than heretofore, it is believed that the spirit of giving has been decidedly increased. While the amount contributed is all which could be reasonably expected, it is unquestionably the fact, that it has cost the contributors much more than to bestow what they have cast into the treasury of the Lord in more prosperous times. With some it has obviously been matter of self-denial to give so little or to withhold altogether. Individuals have expressed the conviction—a conviction unquestionably consistent with truth—that in their present embarrassed circumstances they should do most for the honor of religion by contributing nothing to charitable institutions.

I have given some of our brethren in commercial towns full credit for stating things as they are, when they have said to me, *What we give you must be from past earnings or from what we hope to earn in future, for we are doing nothing at present.* And I have felt the propriety of the suggestion, when these individuals have said to me, *Go to our brethren in the country, among whom the pressure is not felt or is less severe, and inquire of them whether, in this time of distress, they cannot open their hands more widely.* As I have done this I have, in various instances, been gratified by a liberal and truly Christian response.

Some have promptly said, The resources in our cities being cut off, we feel ourselves called upon to do more. And they have cheerfully done it. Many individuals and many congregations in the interior of this State have contributed more largely to our funds during the past year, than in years preceding.

How auspicious is the present aspect of things in the religious community. How great and how decisive a token for good is the outpouring of the divine Spirit of which we hear from so many quarters. How much better evidence is thus afforded of the final success of the Education Society, and of all kindred institutions, than if their treasuries were merely filled with silver and gold. We know that if the Lord of Hosts is with his people, their success is certain. We know that he is with them whenever they faithfully perform their duty. We also know that it is only by those influences of the Holy Spirit by which their numbers and their piety are increased, they will ever be prepared to perform their duty. Clearly, then, the recent reviving of the work of God in so many parts of the country may well serve to dissipate the gloom which is so thick around us.

To every one acquainted with the present condition of the Education Society, it must be obvious that its friends and supporters need all the relief and encouragement which can be drawn from these sources. With a dying world spread out before it; its treasury loaded with a heavy debt; the last appropriation to its beneficiaries paid only at the end of three months after it was voted; another appropriation of fourteen or fifteen thousand dollars needed in ten days—What course shall it take? Curtail its operations? But in what manner can this be done? Shall some of these young men be stricken from the list of beneficiaries, while others are retained? By what rule can this distinction be made? What human judgment is competent to decide who are to be retained from certain promise of future usefulness, and who to be dropped for want of such promise? Shall the appropriations to these young men be diminished? With pained hearts and dejected countenances they assure us that all which they have heretofore received, together with what they have been able to procure by their own utmost efforts, has barely enabled them to sustain themselves in their course of study; that they have not even done this without contracting debts which often weigh down their spirits; that if any considerable part of their usual receipts from the Education Society must be withheld, they must abandon the prospect of preparation for the ministry.

These are some of the principal facts and reflections which have occupied my mind during the last quarter of my agency in behalf of this Institution. In view of these and similar facts and reflections, Oh! that

every Christian may offer up earnest prayers to the God of all grace, and that these prayers may be accompanied with needed and appropriate action.

Worcester, March 31.

#### EXTRACTS OF RECENT LETTERS

*From Presiding Members at Concerts of the Beneficiaries of the American Education Society.*

(A quarterly correspondence between such officers and the Secretary of the Society is maintained.)

PERMIT me to address you in behalf of the association of beneficiaries in this institution. An earlier communication was intended, but for several reasons it has been deferred till the present time. In reviewing the dealings of Providence with this seminary since the commencement of the term, there is occasion to say, the Lord has visited us in judgment and in mercy. More than usual sickness has prevailed among the students during the autumn and winter. Some five or six have been sick more or less with a fever. And in one instance death has invaded our number, and removed a brother from the present to the eternal world. The other brethren who were sick, have recovered. All the members of the seminary are now in the enjoyment of good health. In respect to what we have experienced at the hand of our God,—we have not only great reason for humility and submission, but abundant reason for gratitude and thanksgiving. And may we deeply feel that it is good for us that we have been afflicted, and may it also be for the glory of God that we have been so highly favored.

In regard to religion,—it may be observed in general, there has been a good degree of interest, though no special revival in the seminary, this term. There are however recently, some indications of a better state of feeling in relation to this subject. A day of fasting and prayer has been observed by the students the present week. It is hoped this will be attended with a good result. A number of towns and villages in the vicinity are blessed with seasons of refreshing from the presence of the Lord. Such pleasing and important intelligence cannot fail to produce pious emotion in the hearts of Christians. We hear the same good news from abroad respecting revivals of religion. May the Lord multiply and extend these gracious visits over our whole land.

Our concert has been uniformly observed. And generally it has been interesting and profitable. Harmony and peace prevail among the brethren of the association. Consistency of character and correctness of deportment have been generally maintained. We desire ever to remember our obligation to the American Education Society, which under God has rendered us essential aid and important instruction. We will rejoice with it in prosperity, and pray for it in adversity. May the Lord relieve it from any embarrassment that may exist, and make it greatly instrumental of promoting his kingdom and glory. And I trust you will be remembered with interest and affection for your faithful and persevering labors for our temporal good, and also for your benevolent and continued regard for our spiritual welfare.

In accordance with my duty, as the presiding member of the beneficiaries in this college, I now

address you. Since I wrote you last, the religious interests of this institution have assumed a more encouraging aspect. At the commencement of the present term, the pious students came together, possessing, apparently, no more than the *ordinary* interest which is felt at the beginning of the spring term. This term, although the assertion may appear somewhat paradoxical, is usually commenced under more favorable auspices than either of the other terms during the year. But the feeling excited in the hearts of some of our brethren in the present instance, has proved to be of a more *permanent character* than any that I have heretofore witnessed. On the part of the impenitent there have been several interesting cases of conviction, and three *hopeful conversions*. A few others are still anxiously inquiring the way to Zion, and we hope their number will be greatly multiplied. Of the individuals indulging a hope in Christ, one is a member of the junior class, one of the first scholars in this class; and the remaining two are members of the freshman class. The sound which has come among us seems to be the "*still, small voice,*" *emphatically so*; and we are not without some expectation that its influences, though silent, will be widely diffused among us. We shall doubtless have your prayers.

In regard to the beneficiaries in college here, I have but little to say—indeed, a few statements of facts, I suppose, is all that is necessary. The Concerts, since I wrote you, have been attended with promptness, with the exception of the winter vacation, and some absences, which seemed to be unavoidable. The health of the beneficiaries is good. One of our number has left us in consequence of the low state of the funds of the Society. He is still a member of college however. Whether he will be obliged to dissolve his connection with college or not, I am unable to state.

In your last communication to me you suggested that you hoped to hear from the "beneficiaries' concert" by the first of the present month.

I am happy to inform you that we observed the last Concert, and found it a season of deep interest. While supplicating the throne of grace in behalf of the Education Society, we seemed to be praying for a kind parent. Such indeed it is; and the aid afforded goes far to keep us from embarrassments to which, without it, we should be subjected. Until I placed myself under the patronage of your Society, I knew not how convenient it is to have a father at home ready to discharge the debts necessarily consequent on obtaining an education. I trust, Sir, we all love the Education Society, and shall count it a rich privilege to spend a monthly season in praying for its prosperity.

I have disposed of the books you sent me agreeably to your direction. Two or three copies of Memoir of Cornelius remain on my hands, subject to your order. The three copies of your Letters to Students, which you promised to send, to make up the deficiency, did not appear in the bundle.

The little tracts, "Call and Qualifications," and "Harvest Perishing," I am happy to say, from actual knowledge, have done much good. We have, I believe, disposed of all you sent us. The latter, by the blessing of God, is the occasion, perhaps, of my being a candidate for the ministry. It is a call not heard in vain.

## ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-second Annual Meeting of the American Education Society, will be held in the city of New York, on Thursday, the 10th day of May, 1838. The members of the Society are notified to meet for business in the Rooms of the Central American Education Society, at 4 o'clock, P. M., of that day. A public meeting will be held in the Broadway Tabernacle, at half past 7 o'clock in the evening, at which extracts from the Annual Report will be read, and addresses delivered.

WILLIAM COGSWELL,  
Sec'y Am. Ed. Society.

*Education Rooms, Boston, April 26, 1838.*

## FUNDS.

*Receipts of the American Education Society, from January 10, to the Quarterly Meeting, April 11, 1838.*

INCOME FROM FUNDS	678 15
AMOUNT REFUNDED	464 24
Greece, N. Y. Rev. Ralph Clapp	8 50
Mendon, N. Y. Mr. Levi Russell, by Dea. Willis, Boston	5 00
Montreal, L. C. Mrs. E. C. Tuttle	10 00
Bequest of Dr. Anson Bates, late of Barre, Ms. by the Executors, Messrs. Seth Caldwell and Otis Allen	100 00
Bequest of Mrs. Lydia Dike, late of Beverly, by Mrs. Howe, Executrix, one half of five shares in Essex Bridge	657 50
Bequest of Miss Mary Lambert, late of Salem, by John Punchard, Esq. Executor	79 40

## AUXILIARY SOCIETIES.

### SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Old South Society	255 25
Park Street do.	52 975
Essex Street do.	241 00
Pine Street do.	112 68
Salem Street do. for 1837	258 00
Do. do. 1838	53 18
Green Street Society	25 65
Bowdoin Street do.	378 49
Franklin Street do.	127 65
Free Church, for 1837	49 54—2,031 19

### BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]	
Falmouth, Society of Rev. Henry B. Hooker	54 00

### BERKSHIRE COUNTY.

[John Hotchkiss, Esq. Lenox, Tr.]	
Williamstown, coll. thro' Pres. Hopkins	50 00

### ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]	
Salem, Howard Street Society, by Dea. Geo. H. Smith	11 25

## ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
<i>Andover</i> , Cong. of the Theo. Sem. by S. Farrar, Esq.	100 00
<i>Haverhill</i> , West Par. by Rev. Mr. Cross	6 00
<i>Ipswich</i> , Linbrook Parish, a cont. by Rev. Mr. Kimball	10 76
First Parish, Lads. 7th ann. paym't for a Temp. Schol. by Mrs. Amy S. Wardwell, Tr.	71 50
<i>Newburyport</i> , Lads. Miss. and Ed. Soc. by Miss H. Clark, Tr.	5 33
Rev. Dr. Dana's Cong.	25 25
Rev. Mr. Dimmick's Cong. Incl. 9 fr. Lads. Ed. Soc. by Mrs. Dimmick	50 50
Rev. Mr. Campbell's Cong.	54 81
Rev. Mr. Stearns's Cong.	71 25—207 14
<i>Newbury</i> , Belville Parish, coll. incl. 20 from Josiah Little, Esq. towards const. himself an H. M.	66 45
<i>West Newbury</i> , 2d Parish, a coll. by Lads. thru' Rev. Mr. Edgell	12 71—474 56
[The above by Rev. Ansel Nash, Gen. Agent.]	

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
<i>East Hampton</i> , Samuel Williston, Esq. bal. to const. himself an H. M.	50 00
A coll. by Mr. Williston	21 57—71 57
<i>Hadley</i> , Benev. Soc. to const. Mr. Elijah Smith an H. M.	100 00
<i>Holfield</i> , Lads. and Gents. Ed. Soc. of which 40 is to const. Rev. Thomas K. Feasenden, Brattleboro', Vt., an H. M., by Mr. Rufus Cowles	40 31
<i>Northampton</i> , Lads. Ed. Soc. by Mrs. Williston, (28 49 previously rec'd)	11 12
<i>Southampton</i> , Lads. Ed. Soc. by Miss Princess Clapp	13 00
<i>Ware</i> , E. Parish, colls. by Rev. Ansel Nash, Gen. Agent	92 00—328 00

## MIDDLESEX COUNTY.

<i>Reading</i> , coll.	40 92
<i>Stoneham</i> , do.	36 28
Lads. Ed. Soc. 9 of wh. in addition to 31 of the above sum, is to const. Rev. John Le Bouquet an H. M.	21 05—57 33
<i>South Reading</i> , coll.	55 35
<i>Wilmington</i> , individ's, add. sub. by Rev. Francis Norwood	1 85
<i>Woburn</i> , coll.	102 50
[The above by Rev. Mr. Nash, Gen. Agent.]	

## RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
<i>Action</i> , Soc. of Rev. Jas. T. Woodbury, by Mr. Charles Tuttle	6 00
Soc. of do. by Mr. Silas Hosmer	9 00
<i>Ashby</i> , Bequest of the late Miss Sarah Taylor	5 00
Lads. Branch Asso.	9 75
Evang. Cong. by Rev. Joseph Emerson, Agent	68 28
<i>Groton</i> , Mr. Horace Herrick, by do.	3 00
<i>Leominster</i> , Lads. Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	17 50
<i>Pepperell</i> , Soc. of Rev. James Howe, bal. of coll.	2 00—120 53

## SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]	
<i>Holliston</i> , Young Lads. Ch. Soc. by Miss Susan J. Adams, Tr.	5 87
<i>Natick</i> , Soc. of Rev. E. D. Moore	9 50—15 37—393 85

## NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Wrentham</i> , Rev. Preston Cummings	5 00

## PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
<i>Bridgewater</i> , Soc. of Rev. E. Gay	7 19
<i>Marlboro</i> , Mr. Azel Ames	10 00
<i>Plympton</i> , Soc. of Rev. E. Dexter	3 50—20 69

## WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]	
<i>Grafton</i> , Soc. of Rev. John Wilder, by Mr. George W. Sibley	8 56
<i>Millbury</i> , Cong. Soc. in the Armory Village, incl. 10 from Ass Waters, Esq. towards const. himself an H. M. by Rev. Joseph Emerson, Agent	49 00
<i>Upton</i> , Cong. Soc. by do.	40 25
<i>Westboro</i> , Mr. Jonas Longley Cont. in Soc. of Rev. Charles B. Kittredge	2 00
	85 95—183 76

## WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]	
<i>Boylston</i> , Cong. Soc. by Rev. Mr. Emerson, Agent	28 78
<i>West Boylston</i> , 1st Cong. Soc. including 40, to const. their Pastor, Rev. Brown Emerson, an H. M. by Rev. Mr. Emerson, Agent	
	56 07—84 85
	85 864 94

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
<i>Alna</i> , Congregational Society	22 00
<i>Brunswick</i> , do. do.	19 57
<i>Bangor</i> , cont. in part	36 00
<i>Bath</i> , 3d Cong. Society	40 00
<i>Bristol</i> , Cong. do.	20 00
<i>Brewer</i> , do. do. balance of coll.	20 00
<i>Blue Hill</i> , do. do.	14 00
<i>Bucksport</i> , do. do.	20 00
<i>Castine</i> , do. do.	33 00
<i>Cumberland</i> , B. Merrill	1 00
<i>Edgecomb</i> , Cong. Soc.	25 00
<i>Frankfort</i> , Lads. Char. Soc.	10 00
<i>Gorham</i> , Benev. Soc.	22 00
<i>Lebanon</i> , Cong. Soc.	3 00
<i>Norridgewock</i> , do. do.	20 00
<i>New Castle</i> , do. do. in part	22 51
<i>New Gloucester</i> , Cong. Soc. by Mr. S. Turner, thro' Mr. William Hyde	8 14
<i>North Yarmouth</i> , Friends	4 25
<i>Portland</i> , Rev. Asa Cummings	2 58
Meers. Merrill & Byram	1 50
Cont. at an associated meeting in Rev. Mr. Dwight's meeting-house	64 11—69 19
a L. M. of M. Br.	13 50
<i>South Berwick</i> , Cong. Soc. to const. their Pastor, Rev. Andrew Rankin, an H. M.	40 00
<i>Standish</i> , Evang. Cong. Soc.	3 00
<i>Stillwater</i> , Cong. Soc.	7 57
<i>Woolwich</i> , do. do.	20 50
<i>Winslow</i> , do. do.	12 00
<i>Waterford</i> , do. do.	6 80
[The following by C. Blanchard, Esq. Tr. of Cumberland Co. Ed. Soc.]	
<i>Cumberland</i> , Cong. Soc.	18 25
<i>Falmouth</i> , 2d do. do.	5 00
<i>Gray</i> , do. do.	4 00
Rev. E. Kellogg,	1 00—5 00
<i>Minot</i> , United Cong. Soc.	19 26
<i>New Gloucester</i> , do. do.	9 25
<i>Westbrook</i> , do. do.	16 17—72 83
	556 56

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]	
<i>Accworth</i> , Miss Hannah Ware, by Mr. A. Kingbury	4 00
<i>Atkinson</i> , bal. of sub. by Joseph B. Cogswell, Esq.	7 60
<i>Brentwood</i> , by Sherburne Blake, Esq. Tr. Rockingham Co. Conference	5 00
<i>Concord</i> , Ladies, towards Boston Temp. Sch.	40 00
West Cong. Soc. by Dea. Moulton, Tr. Mer. Co. Ed. Soc.	10 45—50 45
<i>Dunbarton</i> , Mrs. Thankful Caldwell and Mrs. Margaret Mills, 2d paym't \$5 each towards L. M. of N. H. Br. by Mrs. Hannah Ireland, Tr.	10 00
<i>Exeter</i> , additional to former sub. by Miss Gilman	1 00
<i>Francestown</i> , Daniel Fuller, Esq. 6th paym't on Temp. Scho.	75 00
Society of Rev. N. S. Folsom, bal. of coll.	9 75
<i>Greenland</i> , Soc. of Rev. Samuel W. Clarke, by William Clarke, Esq.	12 00
<i>Hollis</i> , Cong. Soc. by Rev. Joseph Emerson	10 25
Hopkinton, First Cong. Soc. bal. to const. Rev. Moses Kimball an H. M. by Mr. A. Savage	15 00
Miss Mary Louise Cavin, bal. for L. M. of Co. Soc.	5 00
Mrs. Philip Farrington, by Rev. Mr. Kimball	
<i>Mason</i> , Soc. of Rev. Andrew H. Reed, of which \$40 is to const. him an H. M. and the residue towards H. M. of Rev. Ebenezer Hill, Senior Pastor	49 00
from other individuals	1 83—50 88

<i>Northwood</i> , cont. in the Soc. of Rev. Josiah Prentiss	14 46
<i>Peterboro</i> , Lads. Ed. Soc. by Mrs. John Allison, Pres.	15 57
<i>Pembroke</i> , from a friend to the Am. Ed. Soc.	5 00
<i>Portsmouth</i> , Young Lads. Ed. Soc. by Miss Ann E. Ham, Tr.	40 00
[The following by Samuel A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.]	
<i>Alstead</i> , Soc. of Rev. Darwin Adams	11 70
<i>Keene</i> , 1st Cong. Soc. a cont.	73 00
<i>Ridge</i> , from a friend	1 00—85 70
<i>Hillsboro</i> County, by Mr. A. Lawrence, Tr. the particulars to be given hereafter	235 84
	8653 96

## NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

<i>Bradford</i> , Lads. Ed. Soc. by Mrs. Elizabeth Prichard, Tr.	10 00
<i>Cornwall</i> , do. do. by Mrs. Sarah Lane	13 91
<i>Chittenden</i> , a donation	4 00
<i>Castleton</i> , Cong. Soc. by T. W. Rice, Esq.	26 00
<i>Danville</i> , Cong. Ch. by I. P. Dana, Esq.	40 37
<i>Essex</i> , a donation	1 22
<i>Hardwick</i> , Lads. and Gents. Ed. Soc. by I. P. Dana, Esq.	27 31
<i>Milton</i> , a donation by Rev. Mr. Dougherty	5 00
<i>Morristown</i> , in part to const. Rev. S. Robertson an H. M. by Dr. Wheeler	12 00
<i>Montpelier</i> , Lads. Sewing Circle, being bal. of their pledge for a Temp. Schol. by C. W. Storrs, Esq. Tr. Washington Co. Aux. Ed. Soc.	85 00
<i>Moretown</i> and <i>Duxbury</i> Cong. Societies, by Mr. Storrs	6 00
<i>New Haven</i> , Lads. Benev. Soc. by Mrs. Tripp	19 10
<i>Orwell</i> , Cong. Ch. of which \$11 is to complete the H. M. of Rev. Henry Morris, by Dr. Bates	17 00
<i>Peacham</i> , Cong. Soc. by I. P. Dana, Esq.	12 00
<i>Pittsford</i> , do. by Mr. Leach	55 00
<i>Randolph</i> , to complete H. M. of Rev. E. J. Boardman	8 00
<i>Rupert</i> , Cong. Soc. by Mr. Wright	6 47
<i>St. Johnsbury</i> , do. by I. P. Dana, Esq.	28 32
<i>Shoreham</i> , do.	7 00
<i>West Rutland</i> , do. by Rev. L. Tilden	13 00
	8396 70

## CONNECTICUT BRANCH.

[Elliphalet Terry, Esq. Hartford, Tr.]

<i>Bristol</i> , coll. in Cong. Soc. by Rev. Mr. Parmelee	22 00
<i>Cornwall</i> , Lads. Ed. Soc. in small neighborhood	8 00
<i>Canterbury</i> , coll. by Rev. J. C. Warren	10 00
<i>Colchester</i> , W. C. Soc. bal. of sub. by A. Olmsted	3 48
<i>Enfield</i> , sundry individuals, by Mr. E. Parsons,	32 05
<i>Farmington</i> , coll. by S. Wadsworth	59 04
<i>Guilford</i> , coll. in part	37 25
<i>Goshen</i> , cont. thro' S. Deming, Esq. Tr. Litchfield Co. Aux. Ed. Soc.	53 00
<i>Glastenbury</i> , coll. in part 1st Soc.	91 13
<i>Hartford</i> , colls. in the several congregations	966 50
Lads. Aux. Ed. Soc. by Mrs. L. B. Porter, Tr.	235 45
Collins' Temp. Schol. by Dea. A. M. Collins	75 00—1,276 95
<i>Haddam</i> , Cong. Soc. by Miss Eliza B. Pratt, Middletown	14 26
<i>Litchfield</i> , cont. thro' S. Deming, Esq. Tr. Litchfield Co. Ed. Soc.	55 00
H. Murray, do. do.	3 00—59 00
<i>Middletown</i> , U. H. coll. by Rev. W. W. Turner	22 11
<i>Middletown</i> , cont. in Rev. Mr. Crane's Soc.	55 23
do. in Mr. McEwin's Soc.	17 00—72 23
<i>Manchester</i> , coll.	84 59
<i>New London</i> , cont. in 1st Cong. Soc. by Rev. William P. Cleaveland, Jr.	23 78
<i>Norfolk</i> , Mrs. Sarah Battelle, by Crocker & Brewster	5 00
<i>North Haven</i> , donation by the Ch. thro' H. White, Tr. N. Haven Co. Ed. Soc.	16 50
<i>Pomfret</i> , cont. in 1st Soc. by Mr. Matthewson, thro' Dr. William Hutchins, Tr. Windham Co. Ed. Soc.	57 08
<i>Plymouth</i> , cont. in 1st Soc.	20 06
Rev. E. Lyman	1 25
Do. Hollow, cont.	17 55
Do. Terryville, Eli Terry	15 00
Do. Do. two Ladies	3 00—56 86
<i>Plainfield</i> , cont. in Rev. Mr. Rockwell's Soc.	14 00
<i>Somers</i> , coll. by Mr. E. Pease	17 75
<i>Watertown</i> , coll. in Cong. Soc.	80 00
Mr. Lott Norton, to const. himself a L. M. of Litchfield Co. Ed. Soc.	20 00
<i>Vernon</i> , Mrs. Mary Kellogg, to const. herself a L. M. of Ct. Branch	30 00
<i>Washington</i> , Lads. Ed. Soc.	12 00
<i>Woodstock</i> , Soc. of Rev. Otis Rockwood	20 50
<i>West Hartford</i> , paym't on Temp. Schol. by Rev. R. Colton	75 00
<i>Warren</i> , a cont. thro' S. Deming, Esq. Tr.	13 00
<i>Wethersfield</i> , cont. in 1st Soc.	63 86
Rev. Mr. Barrett	10 00—73 36
	82,359 92

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Christian Zabriskie, Esq. N. Y. Tr.]

<i>Huntsville</i> , Al. Benev. Soc.	50 00
<i>Morristown</i> , N. J. Mrs. C. B. Arden 50, J. C. B. 10	60 00
Mr. Millet 5, J. H. 200	205 00—265 00
<i>Babylon</i> , L. Island, Master E. B. Roberts 1, Friend 5	6 00
<i>Cent. Pres. Ch. N. Y. City</i> , Jacob Kershaw 35, Cont. 88 40	73 40
Mon. Concert in Dec. 7 06, H. Miller 5	12 06
William M. Halsted, Jr. 5, Mr. Quincy 5	10 00
Mr. Ensign 2, Miss Simonson 5	7 00
Mr. Ford 5, Misses Hamilton 3	8 00
Mrs. Dennison 1, Mr. Weeden 1, Mr. Trott 5	7 00
Mrs. Addison 1, Geo. L. Storer, 5, Geo. Bacon 10	16 00—133 46
<i>Bleeker St. Ch.</i> E. A. Russell 35, Mr. Talbot 100, Friend 10	145 00
Cont. 65 73, Dr. Albert Smith 3, J. P. Tappan 5	73 73
B. Curtis 5, I. Aspinwall 10, S. S. Clapp 5	20 00
R. Boorman 10, Mrs. Mann 1, James Roosevelt 100	111 00—349 73
<i>Duane St. Ch.</i> G. G. Howland 25, David Lee 25, Jno. Nicoll 2	52 00
Dr. Pieron 10, John Wurts 10, G. B. & Son 20	40 00
S. Stevens 10, M. Smith 10, S. Grosvenor 5	25 00
D. M. Demarest 5, B. Deming 5	10 00
W. R. Gibson 5, I. M. Morgan 1, Mr. Ketchum 10	16 00
Wm. M. Halsted 300, C. O. Halsted 200	500 00
Joseph Otis 100, I. H. Sarpe 2, B. L. Swan 20	122 00—765 00
<i>Mercer St. Ch.</i> Cont. 177 25, Wm. Shaw 15, T. S. Nelson 10	202 25
W. E. Shepherd 5, J. B. Jarvis and wife 15	20 00—222 25
<i>Tabernacle Ch.</i>	25 80
<i>Broome St. Ch.</i> Mrs. E. Lockwood	3 00
<i>Murray St. Ch.</i>	5 00
<i>First Free Ch.</i>	17 25
<i>Seventh Pres. Ch.</i>	100 00
<i>Allen St. Ch.</i> R. T. Haines	90 00
<i>Brainerd Ch.</i>	11 00
<i>West Pres. Ch.</i> G. M. Tracy 10, Cont. 139 25, and a breast pin	149 25
<i>Brooklyn, N. Y.</i> 1st Ch. D. Leavitt 75, T. Hale 3	78 00
W. R. Wright 2, J. W. Spencer 3, J. Boynton 5	10 00
A. Weston	8 00—96 00
<i>Newark, N. J.</i> Yo. Lads. in 2d Ch.	45 00
1st Ch. Cornelius Sos.	30 00—75 00
<i>Philadelphia Ed. Soc.</i>	1,934 00
<i>Western Ed. Soc.</i> Auburn, N. Y.	720 27
<i>Troy Ch. N. Y.</i>	156 00
<i>Western Ed. Soc.</i> Cincinnati, O.	1,349 00
<i>Mercersburg, Pa.</i> Pres. Rauch, of Marshall College	10 00
Village Ch. cont.	131 91—141 91
<i>West Tennessee Agency</i>	\$98 00
<i>Colchester, N. Y.</i> Sarah Downs	10 00
<i>Utica Agency, N. Y.</i> by J. W. Doolittle, Esq. Treasurer	569 00
[The following by Rev. D. Clark, Jr. Ag. and Sec. of the Agency, viz.	
Oswego, Miss L. Park, in part for L. M. 1st Pres. Cong.	20 00
2d do. do.	15 50
Hannibal	43 10
Fulton, 40 46, Mrs. P. Dutton, 5 06	45 52
New Haven	29 58
Mexicoville	10 79
Mexico	4 75
Camden, 23 45, E. Leeworthy 10, Avails of gold ring 81 cts.	34 28
Rome, 1st Cong. Ch. 46 93, 2d Ch. 40 30	87 23
Middlefield, Centre	20 25
Westfield	10 20
Worcester	6 00
<i>Fly and Oak Creek</i> 6, Hartwick Sem. 10 25	16 25—926 43
	\$8,189 35

Whole amount received \$17,851 37.

## Clothing received during the quarter ending

April 11, 1838.

<i>Canterbury, N. H.</i> Lads. Ed. Soc. by Rev. Mr. Patrick, 1 shirt and 8 pr. socks.
<i>Leominster, Mass.</i> Lads. Aux. Ed. Soc. by Miss Susan Lincoln, Tr., a bundle, valued at 4 67.
<i>Medfield, Mass.</i> Lads. Ch. Soc. by Mrs. S. F. Ellis, a bundle, valued at 11 83.

